THE

LATTER-DAY SAINTS
MILLENNIAL STAR

VOLUME I.

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THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

VOLUME I.

Containing a great variety of useful information in regard to the Doctrine, Principles, Rise, Progress, Success, Opposition, Persecution, &c. of the church of Jesus Christ of

LATTER-DAY SAINTS,

And of the great work of God in these last days; with a faithful record of the signs and judgments which are beginning to be shown forth in the heavens and in the earth.

"HOW GREAT ARE HIS SIGNS, AND HOW MIGHTY ARE HIS WONDERS!"—DANIEL iv. iii.

JAMES D. WARDLE
424 South State St.
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MDCCCXLI.

PREFACE.

"TRUTHS would you teach, to save a sinking land,
All fear,—few aid you, and few understand."

Pope.

THE above is strictly true in regard to our experience as Editors; yet we have been enabled by the help of God, and by the aid of those few, to send the following volume to the world, as a flaming arrow of truth through the startling nations. It has penetrated the thick darkness, and the mists of error have fled before it. But we aim not only to benefit the present age, but to hand down to posterity a journal, which shall stand when wickedness is overthrown, and shine forth as a monument of truth, amid the wreck of error, and the crush of thrones, that ages to come may read with astonishment and admiration the history and progress of that mighty revolution which has now commenced, and which will then have been consummated, to the joy and satisfaction of the whole earth.

The nations of them which are saved will then look back through these pages and contemplate the acts, the scenes, and the events of other and different times. And what will they behold? They will see in 1830 "a cloud like a man's hand", or in other words, a church of six members rising from obscurity, and coming forth from the wilderness. The curtain falls, and opens upon 1838, and what is then beheld? Ten thousand people disinherited, robbed, plundered, driven, and all fleeing before their enemies; while many are imprisoned and martyred! And who are these? They are the church which 8 years before consisted of six members. Again the curtain falls and opens upon 1840, and what is then seen? People of many nations and kindreds; multitudes, in Europe and America, and the islands of the sea. And who are these? They are the church, who two years before were scattered, driven, and broken up. The scene again closes, and opens upon the 20th century. And what is then beheld? A great multitude which no man can number—peace smiles around them, and truth is shining in their midst. They are the church, which 70 years before consisted of six members. Such then is the interest with which posterity will peruse these pages.

Manchester, April 17th, 1841.

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THE

LATTER-DAY SAINTS

MILLENNIAL STAR.

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PROSPECTUS.

The long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that resplendent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an Holy Angel, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them "the faith which was once delivered to the saints," and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-day Saints (being first organized in 1830) has spread throughout many parts of America and Europe; and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths, they have thought proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that man may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

The Millennial Star will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth "blood, fire, or vapour of smoke"—in short, whatever is shown forth indicative of the coming of the "Son of Man," and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetical, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world

called new.—This discovery will yet be hailed among all nations, as among the most glorious events of latter times, and as one of the principal means of overwhelming the earth with knowledge.

This paper also will contain extracts from some remarkable visions and revelations which have been given to the Saints in this age, unfolding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shewn to us, even the things of many generations.

EDITOR'S ADDRESS TO HIS PATRONS.

FRIENDS AND FELLOW-TRAVELLERS TO ETERNITY,

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the MILLENNIAL STAR—that luminary, which, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes—their sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our own inability, we shall carefully give heed to the sure word of prophecy as to a light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and, which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's-breadth to the right or left from the principles of truth, to court a smile or shun a frown. We shall not be careful to inquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If, at any time, we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;" but at the same time, hold sacred the characters, regard the rights, and respect the feelings of those who do not see with us. "The servant of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of Saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ, of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfilment, according to the common usage of the language,—according to the most plain, easy, and simple meaning of words and sentences.

As to "Calvinism," "Arminianism," "Trinitarianism," "Unitarianism," "Total-Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the *laws*, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.

THE MILLENNIUM.

"For if Jesus had given them rest, then he would not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God."

The word *Millennium* signifies a thousand years, and in this sense of the word, may be applied to any thousand years, whether under the reign of wickedness or righteousness. But the term, *the Millennium*, is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all other sabbaths or jubilees seem to be but types. It is written, that "a thousand years is as one day, and one day as a thousand years, with the Lord." This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years, would, of course, be a sabbath or jubilee; a rest, a grand release from servitude and wo.

The first sabbath appointed unto man was the seventh day. It was sanctified and set apart by the Creator, and was to be observed by man as a day of rest for himself, his household, his servants, and even his cattle, because the Lord had rested from all his work.

Another sabbath was appointed to the Children of Israel. (See Levit. xxv.) This consisted of every seventh year. It was a sabbath for the earth to rest from being cultivated; and even that which grew spontaneously was not to be gathered in, but was free for all to purtake of, in the place where it grew.

This seventh year was not only for the land to rest, but it was a kind of jubilee, in which the creditor forgave the debtor—the servant went free from his master, &c. A third sabbath or jubilee, consisted of the fiftieth year, numbering seven times seven years, after which came the grand jubilee of jubilees, or sabbath of sabbaths. (Levit. c. xxv. v. 10.) "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family."

But, notwithstanding, all these sabbaths were appointed by God, and enjoyed by his people in former times; yet, says our text, "If Jesus had given them rest, he would not afterward have spoken of another day."

It seems evident then, that a future rest was anticipated, of which all these sabbaths

or jubilees were but a foretaste. This rest was to be enjoyed by the people of God one thousand years, during which time, Satan was to remain confined in the bottomless pit, fathomless abyss, and deceive the nations no more till the time was fulfilled. The dead in Christ were to rise from the dead at the beginning of this thousand years, and were to live and reign with Christ as priests and kings until the thousand years were ended. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Whosoever will read the twentieth chapter of Revelations, will read the particulars of this millennial reign, in all the plainness which would be necessary to establish any fact.

If any inquiry should be made in relation to the place where these resurrected saints will reign during that millennium, the fifth chapter of Revelations will settle the point? verse 10th records the closing words of the heavenly song thus: "WE SHALL REIGN ON THE EARTH."

Having ascertained *two* important facts in relation to our great subject: viz., the *time* and *place*, (the time a thousand years, the place on the earth) we shall now proceed to an examination of other facts connected with this thousand years reign on the earth.

The prophet Zechariah, c. xiv., has informed us that there should be ONE LORD, AND HIS NAME ONE, AND HE SHOULD BE KING OVER ALL THE EARTH.

John, in his Revelations, informs us of a time when THE KINGDOMS OF THIS WORLD WOULD BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST.

Daniel informs us of a time when "THE KINGDOM AND THE GREATNESS OF THE KINGDOM, UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH." And again, "the time came that the saints possessed the kingdom."

And again, THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM AND POSSESS THE KINGDOM FOR EVER AND EVER."

I might quote many other prophets to prove the same points, but if my readers will not believe the positive testimony of three of the prophets, it would be in vain to bring more.

From the above quotations, it appears evident that in the Millennium, all the political, and all the religious organizations that may previously exist, will be swallowed up in one entire union—one universal empire—having no laws but God's laws, and saints to administer them; while the very priests of that happy period will be those who are raised from the dead.

Astonishment seizes on my soul! I gaze!! I wonder!!! I admire!!!! I pause—I am overwhelmed. What! the monarchies of Europe—the republics of the two Americas—the despotic governments of the Indias—the vast empire of China—the mingled kingdoms of Asia and of Africa—the thousand tribes of the wilderness—the unnumbered inhabitants of the islands. All—all these dissolved—destroyed—or mingled into *one*—*one* body politic—*one* peaceful empire—*one* Lord—*one* King—one interest all!

Yea, and stranger still—more wondrous to behold! The thousand party sects, and names, and creeds, and faiths, of men, that now distract the world all gone, all fled before the brighter rays of truth divine, which overwhelm the earth.

The thousand pagan rites and superstitions, all overcome and swept away. The very names of their unnumbered deities lost in oblivion, no more are heard.

Earth has *one* King, *one* Lord, and his name *one*.

Can any one acquainted with human nature, and with the present political and religious state of the world, believe that such vast changes will be effected? Man would almost be led to exclaim: *Impossible!* And still there is no alternative but to believe it all, or disbelieve the prophets.

The mind is naturally led to inquire by what means such wonderful changes—such astonishing revolutions will be effected.

We shall now enter upon the investigation of this part of the subject; and when our readers have heard and understood the means employed to accomplish this great work, they will be convinced that the means are adequate to the end.

The first important consideration which presents itself while examining the prophets on this subject, is, that God will set his hand the second time to restore the house of Israel and the house of Judah to their national rights, to the favour of God, and to their own land. They will gather out from every nation under heaven, with their silver and gold, &c., employing the ships, steamboats, railroad-carriages, canal-boats, litters, horses, mules, camels, and swift beasts, and every kind of conveyance which the nations can furnish. This gathering will be by a mighty hand, with a stretched out arm, and with fury poured out; and in short, Jehovah's arm will be made bare in the eyes of all the nations, in signs, in wonders, in miracles, in revelations, in judgments, and in mercies.

The very waters will be divided, and his people led through dry shod, as in days of old. The mountains shall feel his power, and melt like wax; and the boundaries of the everlasting hills shall tremble at his presence; for he will rend the heavens, and come down, and do terrible things—things we do not look for. He will say to the north, "give up," and to the south, "keep not back; bring my sons from afar, and my daughters from the ends of the earth." His hand will be lifted to the Gentiles, and his standard to the nations. The power displayed in bringing them out of Egypt under Moses will bear no comparison, it will scarce be remembered or come into mind, when contrasted with the mighty restoration which now awaits that people. The destiny of the nations hangs upon that point as on a pivot. Their political and religious blessings or cursings; in fact, their very existence depends on the course they pursue, in relation to the work of God, in the gathering of his people Israel. They may oppose, and be hurled down like a Pharoah; or, they may assist, and be blessed like a Cyrus or a Ruth. They may come into the covenant, and be partakers of the blessings in common with his chosen people; or they may cling to their own superstitions, and sectarian traditions, and be found fighting against God, till the thrones are cast down, and the judgment is given to the saints.

For Scripture illustrations on these great subjects, we refer the reader to a general and careful reading of the prophets; particularly Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah. Some of the most important facts, in relation to these things will be found in Is. c. xi. 60, and last; Ezek. c. xx. 36 and 37; Jer. c. xvi.; Zech. c. xiv. A careful reading of the prophets will demonstrate, beyond any room for doubt, all we have said on this subject, and much more than we can say.

The Second Coming of Messiah is intimately connected with the great restoration of which we have been speaking. This will be *personal* and *visible*; as much so as his first coming.

Enoch, the seventh from Adam, speaks of his coming, with ten thousand of his saints.

Job speaks of his standing on the earth in the latter day, and says, "in my flesh I shall see God."

Isaiah represents him as coming with vengeance and recompense; as coming with dyed garments from Bozrah, treading the people in his anger, and trampling them in his fury; as coming with fire and with his chariots to the destruction of his enemies, and for the joy and deliverance of his saints, even they who tremble at his word.

Daniel viewed him coming in the clouds of heaven.

Zechariah foretells that his feet will stand upon the Mount of Olives, for the deliverance of the Jews, and the destruction of their enemies; that the mount would rend beneath his feet, and be removed, leaving a great valley in its stead; and that all the saints will come with him; and that Jerusalem and the Jews will be holy from that day forward; and all the nations of the surrounding countries will go up to Jerusalem once a year, to worship the King, the Lord of Hosts: and to keep the feast of tabernacles."

Malachi testifies of his coming, and enquires who can abide it; and also of his sending Elijah the prophet before him, to perform a certain mission, which would prevent the curse from smiting the earth entire.

Peter foretells of his coming in flaming fire, to take vengeance; also, that he shall be sent to the Jews, after the Heavens have received him till the *times of restitution*.

Jesus himself has foretold his second coming, with its attendaut signs; and that it would bring destruction comparable to the days of Noah; and to the days of Lot.

The angels also predicted it at the time he ascended, and even told the manner of it, viz., "This same Jesus shall so come, in like manner as he went up:" that is, personally, bodily, visibly, in the clouds of heaven.

The Revelation of John often confirms the second advent; and even declares that his enemies shall see him, and all the kindreds of the earth shall wail because of him; and finally closes the volume by saying, even so come, Lord Jesus. Now it is evident that all these testimonies had direct allusion to his second coming, and not to his first; for many of them were spoken after his first coming, and all of them describe circumstances entirely different from those connected with his first coming; and therefore, cannot possibly apply to it.

Having abundantly established the fact, that the millennium will be ushered in by the restoration of Israel—the rebuilding of Jerusalem—the second advent of Messiah—the destruction of the wicked, and the establishment of his universal kingdom. We shall now proceed to describe something of the nature of that millennium, and of the blessings of that happy reign.

It is evident that those who are raised from the dead are immortal, therefore they do not enter into the duties and enjoyments which are peculiar to a state of mortality; but their dwelling is the holy city, and they are kings and priests, to administer the affairs of government, and to instruct the people. But those who have not yet put on immortality, but are spared alive at the at the second coming of Messiah, become possessed of the earth with all its riches and blessings, like Noah and his family when

may come forth out of the ark. "They plant gardens and eat the fruit of them; they plant vineyards and drink the wine of them; they build houses and cities and inhabit them." "The ploughman overtakes the reaper: the treader of grapes him that soweth seed:" in short, they "beat their swords into ploughshares, and their spears into pruning hooks, and nations learn war no more." The lion, the wolf, the leopard, and the bear become as harmless as the lamb and kid,—the little child plays in safety among the beasts of prey as they are now called; and the poisonous reptiles and serpents become equally harmless. The curse will be taken from off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face; thus peace, and joy, and truth, and love, and knowledge, and plenty, and glory, will cover the face of the earth as the waters do the sea. The tabernacle of God, and his sanctuary will be with man, in the midst of the holy cities; and joy and gladness will fill the measure of their cup. SUCH THEN, IS THE GREAT MILLENNIUM OF WHICH OUR LITTLE "STAR" WOULD FAIN ANNOUNCE THE DAWN.

To be continued.

REVELATIONS.

According to promise in our prospectus, we now proceed to give some extracts from certain revelations which were given for the organization of the Church; and for the establishment and regulation of all the offices and ordinances pertaining to the gospel of salvation.

The Church of Jesus Christ of Latter-day Saints had its origin in 1830, in New York, North America.

We wish it to be understood distinctly, that the organization of this church came by express commandment and revelation from the Almighty—that all its offices, ordinances, and principles, were given by inspiration of the Holy Ghost, by the voice of God, or by the ministering of angels.

We are aware that some will startle at such ideas, and be surprised that men should believe in revelation in these days. But they cannot be more surprised at our principles on this point, than we are at theirs.

We are astonished above measure, that men, with the Bible in their hands, should ever believe in any church organization which was not by revelation; for there is neither precept nor example in the word of God for any other church than that whose apostles, prophets, evangelists, pastors, teachers, and members are inspired by that spirit which leads into truth, and which makes manifest, things past, present, and future, and searches all things, yea, the deep things of God. Indeed such a thing as an uninspired Saint (or Christian), was never found among men.

The following is extracted from the Book of Doctrine and Covenants, Section 2 and 3, commencing page 77.

1.—"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized, and established agreeably to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and forever. Amen.

2.—After it was truly manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself sincerely, through faith God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the

Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

3.—Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it, and we, the elders of the Church, have heard and bear witness to the words of the glorious Majesty on high to whom be glory for ever and ever. Amen.

4.—By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them, and that he created man, male and female, after his own image, and in his own likeness created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

5.—Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down at the right hand of the Father to reign with almighty power, according to the will of the Father; that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

6.—And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: and we know also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their might, mind, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true, and according to the Revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God, which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it; and honour, power, and glory, be rendered to his holy name, both now and ever. Amen.

7.—*And again, by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

8.—*The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands, for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

9.—The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

10.—The priests' duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings, when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

11.—The teachers' duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

12.—Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

13.—The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time, as the said conferences shall direct or appoint; and the said conferences are to do whatever church business is necessary to be done at the time.

14.—The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

15.—Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference.

16.—No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

17.—Every president of the high priesthood (or presiding elder), bishop, high counsellor, and high priest, is to be ordained by the direction of a high council, or general conference.

18.—*The duty of the members after they are received by baptism.*

19.—The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord.

20.—Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

21.—No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

22.—Baptism is to be administered in the following manner unto all those who repent. The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

23.—It is expedient that the church meet together often, to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church, and call upon the Father in solemn prayer saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy son, and always remember him, and keep his commandments which he has given them, that they may always have his spirit to be with them. Amen.

24.—The manner of administering the wine; he shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him and that they may have his spirit to be with them. Amen.

25.—Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

26.—It shall be the duty of the several churches composing the church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time:—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

27.—All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members, and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

1.—There are, in the church, two priesthoods, namely: the Melchizedek and the Aaronic, including the Levitical priesthood. Why the first is called the Melchizedek priesthood is because Melchizedek was such a great high priest: before his day it was called *the holy priesthood, after the order of the son of God;* but out of respect or reverence to the name of the supreme Being, to avoid the too frequent repetition of his name, they, the church in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood.

2.—All other authorities or offices in the church, are appendages to this priesthood; but there are two divisions, or grand heads—one is the Melchizedek priesthood, and the other is the Aaronic, or Levitical priesthood.

3.—The office of an elder comes under the priesthood of Melchizedek. The Melchizedek priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world to administer in spiritual things.

4.—The presidency of the high priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

5.—High priests, after the order of the Melchizedek priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order,) teacher, deacon, and member.

6.—An elder has a right to officiate in his stead when the high priest is not present.

7.—The high priest and elder, are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

8.—The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater, or the Melchizedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But, as a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices: he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart, and ordained unto this power by the hands of the presidency of the Melchizedek priesthood.

9.—The power and authority of the higher, or Melchizedek priesthood, is, to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

10.—The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11.—Of necessity there are presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles, and in all the world, thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same: that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. The decisions of these quorums or either of them, are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith, and virtue, and knowledge: temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several

quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12.—The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13.—The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church, and regulating all the affairs of the same, in all nations: first unto the Gentiles, and then to the Jews—the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, first unto the Gentiles, and then unto the Jews.

14.—The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15.—The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

16.—It is the duty of the travelling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

17.—It is the duty of the twelve in all large branches of the church to ordain evangelical ministers, as they shall be designated unto them by revelation.

18.—The order of this priesthood was confirmed and handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:—

19.—From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age,

20.—Enos was ordained at the age of 134 years and four months, by the hand of Adam.

21.—God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty seven years olds when he received his ordination.

22.—Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

23.—Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

24.—Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God 365 years: making him 430 years old when he was translated.

25.—Methuselah was 100 years old when he was ordained under the hand of Adam.

26.—Lamech was 32 years old when he was ordained under the hand of Seth.

27.—Noah was 10 years old when he was ordained under the hand of Methuselah.

28.—Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them for ever.

29.—And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generations. These things were all written in the book of Enoch, and are to be testified of in due time.

30.—It is the duty of the twelve, also to ordain and set in order all the other officers of the church, agreeable to the revelation which says:

31.—To the church of Christ in the land of Zion, in addition to the church laws, respecting the church business:—Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers, to preside over those who are of the office of a teacher, in like manner, and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church: then comes the high priesthood, which is the greatest of all. Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called the president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

32.—Wherefore the office of a bishop is not equal unto it: for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchizedek.

33.—Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

34.—But a literal descendant of Aaron, has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchizedek, is tried; to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says:

35.—Again, verily, I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood: and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors, shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

36.—There is not any person belonging to the church, who is exempt from this council of the church.

37.—And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus none shall be

exempted from the justice and the laws of God: that all things may be done in order and in solemnity, before him, according to truth and righteousness.

38.—And again, verily, I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty — edifying one another, as it is given according to the covenants.

39.—And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.

40.—Also, the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as it is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

41.—Again the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in counsel with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

42.—And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.

43.—And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it. And these seventy are to be travelling ministers unto the Gentiles, first, and also unto the Jews! whereas other officers of the church who belong not to the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

44.—Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

CHURCH OF ENGLAND.

A printed circular was lately put into our hands, signed "Isaac Wood, pastor of the parish of Middlewich," holding out a warm invitation to men to become members of the Church of England, from which we extract the following, with some remarks and enquiries; which, until satisfactorily answered, will prevent us from availing ourselves of the reverend gentleman's generous offer.

He says, "In religion we cannot be too cautious—I do not say *in the choice of our religion*, for there is but *one true religion*, and therefore NO CHOICE. But in those doctrines which we receive and embrace as the truths of the religion of Jesus Christ, we cannot be too careful, since the everlasting salvation of our souls depends upon them. Here then, if anywhere, we are called upon to 'prove all things, and to hold fast that which is good.'"

"The Bible, *the inspired word of God*, is the rule of faith; and there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn from that fountain and well of truth; and I most fully believe the Church of England to be *the best*, because the most *plain* and *sound* expounder of that word." "To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them." Isaiah c. viii. v. 20.

He further says, "In the services of the Church of England, there is more of the word of God read to the congregation than in the public worship of any other denomination of Christians whatever."

I would here remark, that it is not the *hearer* of the word, but the *doer* who is justified. The question is not how much is read, but how much is practised by the Church of England; indeed how much do they teach men to practise?

If the Bible is a rule of faith and practice, then men should pattern after it in their doctrine and practice.

Does the church of England have inspired apostles and prophets for their ministers?

Do they baptize penitent believers and none others, for the remission of sins?

Do they go down into the water, and "bury them by baptism?"

Do they teach them to expect the baptism of the Holy Ghost after the baptism of water?

Do they teach them to believe in, and pray for the gifts of the Spirit, such as revelations, visions, prophesyings, miracles, tongues, interpretations, healings, ministering of angels, &c.?

Do they teach the sick to send for the elders of the church, to pray for, and anoint them with oil in the name of the Lord, and that "the prayer of faith shall save the sick, and God shall raise them up?"

Do they teach the believer to lay hands on the sick in the name of the Lord, that they may be healed?

Do they "visit the widow and the fatherless in their affliction, and keep themselves unspotted from the world?"

Does he that has two coats give to him that has none, and he that has meat likewise?

Do they take heed not to pray and give alms to be seen of men?

Do their ministers go forth like the ancient servants of God, taking no thought for the morrow, as to food and clothing? or, do they take thought a year at a time, by having a certain stipulated salary?

Do they teach men that if they have this world's goods, and do not impart to the needy, they have no love of God in them?

In short, do they teach men to practise and observe all those things which Jesus commanded?

Now all these things are according to the Bible, which they say is a rule of faith. All these things are according to the "law and testimony." I have made these inquiries in order to "prove all things, and hold fast that which is good. I am sure to give no offence, either to the Church of England or to Mr. Wood by these inquiries, because himself has observed that the Church of England "courts inquiry."

If all the above questions can be answered in the affirmative, I, for one will be a Churchman. But if, on the other hand, after careful investigation, the reverend gentleman should find his favourite church weighed in his own balances (the law and the testimony) and found wanting; we earnestly invite him to become a member of the Church of Latter-day Saints, for they hold and teach all these things; and "eternal salvation depends on our embracing the truth."—EDITOR.

RESTORATION OF THE JEWS.

"Sir Moses Montefiore has covenanted with Mehemet Ali for a tribute equal to the present receipts, on the condition of re-colonizing the whole of Palestine with Jews.

Memorials have been sent to all the Protestant Princes, soliciting their interference in the present dispute between the Sultan and Mehemet Ali, about Palestine, to secure that country for the speedy return of the Jews.

A Hamburgh paper, *The Dorfeitsung*, says, that the Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If, within that time, he does not appear, they will conclude that he has already come, and then they will try to discover by what religion he is already recognized. The Rabbi is entirely of this opinion; and has even proposed to his congregation to profess Christianity forthwith."—*Sacred Album.*

Thus is fulfilling a prediction of Nephi; "And the Jews also shall begin to believe in Christ, and they shall begin to gather in upon the face of the land. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."—*Book of Mormon, p.* 125.

PERSECUTION OF THE JEWS.

[FROM THE SUN.]

The horrible persecution now raging against the Jews in the East is not confined to the city of Damascus. The following extract from a letter addressed by the Hebrew community at Rhodes to the Grand Rabbi of Constantinople, satisfies us that the persecution, unless vigorous steps be taken to prevent it by the enlightened governments of England and France, is intended to be general.

The object of this persecution is plunder. As we have again and again stated, in their wealth consists the only crime of the innocent Israelites. No less clumsy mode of plundering them of their property could be devised by the semi-barbarous government of Egypt, because by no other could the prejudices of the ignorant and superstitious oriental Christians be enlisted against them. We pity the Christian capable of believing that the Jews were ever guilty of the horrible crime which the Pacha of Damascus has laid to their charge; and when we bear in mind, that this highly-favoured land has yet to atone for setting an example of the persecution of the Israelits, we feel surprised that no Christian meetings have been held to denounce the revival of an exploded fable of the monks, for the fiendish purpose of shedding the blood and confiscating the property of an innocent community. The *Journal des Debats* gives the details of the cruelties to which the Damascus Jews have been subjected, but want of space prevents us from inserting them in our columns. The following is the extract from the letter from Rhodes above alluded to:—

"We hasten to inform you of the sad position in which our community has been placed. The facts are as follows:—A Greek child, ten years of age, the son of a peasant, hanged himself, it is said, some days ago, and the Christians accused us of having sacrificed him. The European consuls assembled to demand an investigation of the affair, and went in a body, with the exception of the Austrian consul, to the Pacha, to demand that the proceeding should be left to them, which was granted. They then called before them two Greek women from the environs of the town, who declared that some Jews had gone on Tuesday from the villages to the town, and that one of them had been followed by a Greek child. The consuls immediately called this Jew before them, and questioned him. He replied that he would prove by witnesses, that he had spent Tuesday in his own village, and had not come into town till Wednesday. He added that, even if the child had come into town at the same time as the Jews, this fact could not testify against them, as they were on the public road. These reasons, however, were not admitted by the consuls. The accused was thrown in chains, and unheard-of torments inflicted upon him. The bastinado was given him; his nostrils were pierced with iron wire; heated bones were placed on his head, and a very heavy stone; on his heart—tortures which reduced the victim to the last extremity. At the same time, they sought to extort confession from him, and said to him, 'If you only stole the Greek boy, to deliver him to the chief rabbi, say so plainly, if you wish to save your life.' Their intention was to involve our rabbi and the whole community in the accusation. However, the unhappy Jew, in the midst of his torments, implored death, and was always answered by exhortations to confess his pretended crime. Overcome by torments which a human body cannot support, the victim suffered calumnies to be extorted from him against several Jews, most of whom

had for some time been absent from Rhodes. Those who could be found were arrested, and also tortured to make them confess that they had delivered the child to the chief rabbi, or the head of the Jewish community. Seven persons are in a dangerous state in consequence of these tortures. To crown our misery, the Ghetto has been closed and surrounded with guards, in such a manner that no one can go in and learn the fate of the prisoners. A fact, which I think it my duty to tell you, is, that during the time no Christian, that is, that no Greek can enter the Jewish street, they walk continually round the Ghetto in order to find means of throwing a Turkish or Greek dead body into some court, and then getting it taken from thence to the government, to form a basis of their calumny."

The *Lucca Gazette* quotes advices from Egypt, stating that the assassin of Father Thomaso and his servant at Damascus has, been discovered to be a Druse, and that the innocence of the unfortunate Jews has been clearly proved.

AT A GENERAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840, the following Churches were represented:—

Preston, 300 members, 7 elders, 8 priests, 6 teachers, 2 deacons; Penworthem, 73 members, 3 elders, 1 priest. 2 teachers, 1 deacon; Longton, 51 members, 2 elders, 4 priests, 2 teachers; Southport, 20 members, 1 priest, 1 teacher; Dauber's Lane, &c., 54 members, 1 elder, 2 priests, 3 teachers; Hunter's Hill, &c., 17 members, 1 elder, 1 priest, 1 teacher; Heskin, 3 members, 1 elder; Bolton, 60 members, 1 elder, 2 priests, 2 teachers; Ratcliffe, 10 members; Whittle, 18 members, 1 elder, 4 priests; Ribchester, 25 members, 2 elders, 1 teacher; Burnley, 24 members, 1 priest, 1 teacher; Blackburn, 15 members, 1 priest; Keighley, &c., 29 members, 2 elders, 1 priest, 1 teacher; Waddington, 50 members, 2 priests, 2 teachers 1 deacon; Clitheroe, 27 members, 1 elder, 3 priests; Chatburn, 84 members, 1 elder, 2 priests, 2 teachers, 1 deacon; Dunham, 20 members, 1 teacher, 1 deacon; Grindleton, 5 members; Manchester, 240 members, 2 elders, 5 priests, 4 teachers; Stockport, 40 members, 1 priest, 2 teachers, 1 deacon; Duttonfield, 30 members, 1 priest; Altrincham, 8 members, 1 priest, 1 teacher; Perver and Macclesfield, 30 members, 3 priests; Middlewich, 6 members; Bury and Elton, 12 members; Potteries, 101 members, 1 elder, 2 priests, 4 teachers, 1 deacon; Herefordshire, 160 members, 1 elder, 2 priests; Liverpool, 28 members; Alston, 40 members, 2 elders, 2 priests, 2 teachers; Brampton, 30 members, 1 elder, 1 priest; Bedford, 40 members, 1 elder, 1 priest; Scotland, 21 members, 3 elders.

Since the Conference, and up to the present time, many are being added by baptism in almost every place where the fulness of the gospel is preached. In Scotland the work of the Lord is going on, and souls are coming into the church. In Herefordshire and the adjoining country, some forty preachers of other orders have lately submitted to the ordinances, and united themselves to the Church of the Latter-day Saints; by which means upwards of forty preaching places have been opened for our elders. May God Almighty bless the people of that region abundantly, because with all readiness they received the word, and were willing to be taught in the way of the Lord more perfectly. In Manchester our meetings are well attended, people seem desirous to hear, and some are baptised and added to the church every week. We very much need a larger place to meet; indeed, the largest place in the town would be too small if the public could have general notice. Numbers are being baptized and added to the church in the towns and country around.

In short, on all sides we turn our eyes, we behold the field all white ready for the harvest. Calls for preaching are more than we can fill at present. May the Lord send more labourers into his harvest. There are thousands of people in England, if they once knew our principles would embrace them, and even lay down their lives for them if required.

We shall probably give the minutes of the Conference in our next.—Ed.

TEMPERANCE.

Landing in a certain town in England, from a distant country, not long since, I felt my heart pained for the multitude of beggars, and of other persons apparently in distress, who almost thronged the streets.

From feelings of deep sympathy I was led to enquire the reason of so much want; and why human beings, the noblest work of God, should exist in such multitudes without the means of comfortable subsistence, while even the sparrows and ravens are remembered by the Great Author of their existence; and even the grass of the field is decked in beauteous robes by his beneficence.

Surely, thought I, there is something radically wrong. Either God has been unwise in creating people without creating means sufficient for their subsistence; or there is some terrible mismanagement in the Government under which they live; or else, the people have by some means greatly erred from the ways of wisdom and prudence, and brought this misery upon themselves.

But passing onward through the different streets, still pondering the subject in my heart with no other ordinary feelings, hardly decided whether to charge this fact upon Providence, Government or people; I was often interrupted in my train of thought by signs, and advertisements something like the following: "Spirit Vaults," "Wine and Liquor Store," "Importer of Foreign Spirits," "First-rate Brandy," "Best of Spirits," "Rum, Gin, Wine, Brandy, Irish Whiskey, Beer, and Spirituous Liquors of every description sold here, &c." Seing such things at almost every step, I enquired what all this could mean? What strange inconsistency! The people wanting bread and clothing—the country unable to support its poor, and yet all these spirit-shops supported! It cannot be, unless the people have lost their reason, and gone mad.

But it must be these shops are supported, or they would not be here. The mystery was now solved—Providence was not in the blame; he had provided enough and to spare. But the people are perishing by their own folly.

Now, people of England, I ask you, would not the cash you pay for spirits and tobacco, be a sum sufficient to relieve all the suffering poor, the lame, the blind, the sick, the widow, and the fatherless? Then why not dispense with these needless things altogether? and tax yourselves with the same money to give to those in distress? and thus dry the tear of sorrow from the disconsolate widow and the helpless orphan, while they rise up and call you blessed.—Ed.

LATTER DAY SAINTS IN AMERICA.

It is generally known throughout the civilized world that the Saints in America have lately suffered a storm of persecution, which has no parallel in the annals of modern history. We have only room in this number to say that they have again become established in peace: and that the subject of their persecution has been before Congress during its present session, with an application for redress and protection.

Since the persecution, the Church has spread more rapidly than ever before, in almost every part of that wide-spread republic. Hundreds are embracing the truth in different states, and calls for our books and for preaching cannot the tenth-part be supplied at present. We have sometimes been offered £2 for a book worth one crown, but could not supply them until reprinted: the scarcity is owing to the rapid spread of the work, and the destruction of our printing establishments in the persecution. In New York, Philadelphia, and the adjoining country, hundreds have been baptized during the past winter and spring. The power of God is with his people, and he confirms the word with signs following.

For a particular account of the persecution, we refer our readers to our history of the same, which is a book of 216 pages, for sale at our office, No. 149, Oldham Road, Manchester.

The following particulars of their present settlements we extract from their monthly periodical, published at Commerce, Illinois, entitled, "The Times and Seasons."

"KEOKUK.—This is a situation on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of steam boats. At this place all steam boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The landing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter-day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population; these advantages together with the advantage of landing, renders the country valuable.

MONTROSE.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other towns on the Mississippi Bishop Knight has also purchased a part of this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the Half Breed tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The Half Breed tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the Saints.

NAUVOO.—This is a newly located town, and is situated on the East bank of the Mississippi, opposite Montrose, it derived its name from the Hebrew, which signifies fair, very beautiful, and it actually fills the definition of the word, for nature has not formed a parallel on the banks of the Mississippi from New Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing, and it has equal privileges with other towns. This is also owned by the Saints, and is rapidly increasing. The surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that emigration will be too extensive."

TO THE EDITOR OF THE MILLENNIAL STAR.

Ledbury, Herefordshire, May 15, 1840.

BELOVED BROTHER,

Two weeks ago, this day, I parted with Brothers Young and Woodroffe in this place, taking different locations in this part of the vineyard, originally opened by Brother Woodroffe: and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the gospel as directed by the Spirit; we have again this day found ourselves together, and Elder Kingston in our midst; (he is devoted wholly to the ministry) and by comparing minutes, we find there has been in these two weeks about 112 baptized; 200 confirmed; 2 elders, about 20 priests, and 1 teacher ordained—and the Church in these regions now numbers about 320.

The branches are small, the brethren much scattered, consequently the field is so large that the reapers cannot call to each other from side to side; neither can they often see each other without a telescope. There are many doors open which we cannot fill; calls for preaching on almost every hand which we cannot answer. Oh! that the Saints would pray to the Lord of the harvest to send forth labourers. I have this day received a letter from my sister in Massachusetts (North America), giving me the intelligence of the death of my aged father: and also that the work of the Lord is rolling forth in that part of the land. Such intelligence from our native land, makes our hearts rejoice even in affliction.

Your brother in the Everlasting Covenant,

WILLIAM RICHARDS.

INVITATION.

When time shall be no more
  Its joys and sorrows fled—
When all its cares are o'er.
  And numbered with the dead,
Unveiled eternal truth will shine
In its own image all divine.

The Saints in robes of light
  Shall walk the golden street—
Shall bow before his throne,
  Or worship at his feet—
Shall sit on thrones, exalted high,
Enthroned in might and majesty.

O! sinner would'st thou stand
  In that blest company?
Obey the Lord's command,
  And from thy sins be free.
I shall be there, and look for thee—
Farewell! till then, remember me.

BAPTISM.

Repent ye Gentiles all,
  And come and be baptiz'd;
It is the Saviour's call,
  He's spoken from the skies,
And sent the message we declare,
His second coming to prepare.

Be buried with your Lord,
  And rise divinely new,
'Tis his eternal word—
  The ancient path pursue.
The promised blessing now secure,
The Spirit's seal, for ever sure.

Ye souls with sin distress'd,
  Who fain would find relief;
Come, on his promise rest,
  He will assuage your grief,
He'll send the Spirit from on high.
When with the gospel you comply.

Come be adopted in,
  With Israel's chosen race,
And wash away your sins,
  The promised blessing taste;
The covenant stands for ever sure,
To all who to the end endure.

MORNING HYMN.

Wak'd from my bed of slumber sweet,
  Refreshed in body and in mind,
The morning light with joy I greet,
  And offer up a song divine.

Thy praise, O God! shall be my theme,
While day and night their course pursue,
Till time shall end its transient dream—
Eternity the theme renew.

Thy mercy has preserved my soul
Through toils and dangers, griefs and fears,
And still upon this earthly ball
Thou lengthenest out my days and years.

O! grant me, then, thy spirit's power
To guide my feet in ways of peace—
Preserve me thine each day and hour,
Till from a world of sin releas'd.

Then, when my mortal life is closed,
Eternal glory mine shall be,
And all array'd in spotless white,
I shall the King of Glory see.

SECOND ADVENT.

Come, O! thou King of Kings!
We've waited long for thee,
With healing in thy wings,
To set thy people free;
Come thou desire of nations, come;
Let Israel now be gather'd home.

Come, make an end of sin,
And cleanse the earth by fire,
And righteousness bring in,
That saints may tune the lyre,
With songs of joy in happier strains,
To welcome in thy peaceful reign.

Hosannahs now shall sound
From all the ransomed throng,
And glory echo round
A new triumphal song;
The wide expanse of heav'n fill
With anthems sweet from Zion's hill.

Hail! Prince of Life and peace,
Thrice welcome to thy throne,
While all the chosen race,
Their Lord and Saviour own;—
The heathen nations bow the knee,
And every tongue confess to thee.

CONFERENCE NOTICE.

At the suggestion of Elders Young, Richards, Woodroffe, and others, we give notice that the General Conference which was appointed at Preston, on the 6th of July next, will be withdrawn from Preston, and held in Manchester. This is on account of being more central, and because the publishing office is here.—EDITOR.

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THE

LATTER-DAY SAINTS

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THE GOSPEL.

ILLUSTRATED IN QUESTIONS AND ANSWERS.

QUESTION.—What is the Gospel?

ANSWER.—There is one only and true system of doctrine that can properly be called the Gospel; and that one system is so definite in every point, and so exactly adapted to the situation of sinners, that every person may immediately embrace it wherever it is preached, and by so doing they become saints, or Christians.

The first principle of action required in the Gospel is belief in the name of Jesus Christ, the once crucified and now risen Redeemer.

The second is repentance; which signifies nothing more nor less than the putting away of sins, with humility and meekness before God—feeling sorry for our sins, and a determination to forsake them.

The third is baptism, by immersion in water, in the name of the Lord, FOR REMISSION OF SINS.

The fourth is the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost. All who do these things in a proper manner, and under proper authority, are saints; and if they endure to the end they will be saved in the kingdom of God.

Q.—Are there any conditions in this system which the sinner cannot immediately fulfil, as soon as he understands them?

A.—The sinner can believe that Jesus is the Christ on good testimony. He can turn from his sins, and put them away. He can go forth, and be immersed in water, in the name of the Lord.

God will not believe for us; he will not repent for us; he will not be baptized for us: but these things are for us to do; and if we do them, then God has promised to forgive us our sins, and to baptize us with the Holy Ghost; then, certainly, we should be the children of God, in the enjoyment of religion.

Q.—Is it of any use for men to pray to the Lord to convert them and give them religion, while they neglect to obey the Gospel?

A.—No. In vain they call him Lord, Lord, and do not perform the things which he has commanded them. In vain they worship him, teaching for doctrines the COMMANDMENTS OF MEN. The Lord is pray-

ing us to be converted, and we will not, while at the same time we are praying him to convert us.

Q.—But must not the Lord perform some special work, on his part, more than he has done, in order to convert our souls and make us Christians?

A.—No. The Lord has died for us; he has risen again for us; he has sent his word to us, with servants to administer it; and now he requires us to obey it, and then he has promised to forgive our sins, and to grant us the gift of the Holy Ghost.

Q.—But what! Can every sinner come immediately forward and obey the Gospel when it is preached, and thus become a child of God?

A.—Yes.

Q.—What! all the sinners in Manchester?

A.—Yes; and all the sinners in England, nay, in all the world. The very moment they obey the Gospel they are free from sin, and are made partakers of the Holy Ghost. If this is not the case, then the word of God is of none effect, and the Gospel never saved a man since the world began, nor ever will; for, if God has sent a message or Gospel into the world which is insufficient to save sinners, and is under the necessity of saving them some other way, independent of that Gospel, then surely he has sent it in vain. But, on the other hand, if he has sent a Gospel which would save one man by obeying its precepts, then surely it would be the power of God unto salvation to all who would believe and obey it.

Q.—If these things are so, what would a minister of the Gospel say if he were to be present at some of the religious excitements which are got up in modern times, and were to see persons bowed down at the penitent forms, trying to "get religion" in that way?

A.—He would say, as Annanias said to Saul of Tarsus, "Why tarryest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."

Q.—But what would he say if they should refuse to comply with the requisition, and should continue praying?

A.—He would say, "Why do you call Lord, Lord, and do not perform the things he has said?" "In vain you worship him, teaching for doctrines the commandments of men."

Q.—But would they not "get religion in that way?"

A.—No. They might pray as long and as loud as the four hundred prophets of Baal did, and with as little effect.

Q.—But did not the Apostle say to the jailor and his household, that they should be saved if they would believe on the Lord Jesus Christ, without obeying the Gospel?

A.—No. He spake unto them the word of the Lord.

Q.—What word of the Lord did he speak unto them?

A.—The word of repentance and baptism for remission of sins; as is evident from the fact of their attending to baptism the same hour.

Q.—What would have been the situation of the jailor and his household if they had believed on the Lord Jesus Christ, and had not obeyed the Gospel?

A.—They would have been under much more condemnation than they were before.

Q.—But was not Saul of Tarsus, while on his way to Damascus, converted and made a Christian by a special work of God?

A.—No. He was only convinced or convicted that Jesus was the Christ, but his being a saint (or Christian)

depended on his going to Damascus, and obeying the Gospel by baptism.

Q.—What would have been his situation if he had continued to believe in Christ, and had not gone to Damascus and obeyed the Gospel?

A.—He would never have "got religion" to this day, but would have been worse than he was before.

Q.—Did not the Apostle say to the people of old, that, if they would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes. But he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life, he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians?

A.—Yes. But the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say, that he was not sent to baptize, but to preach the Gospel?

A.—Yes. But others were sent to water those whom he planted. He as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized?

A.—Yes. But it was to convince the Jews that they (the Gentiles) had part in the Gospel as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they had received, if they had refused baptism?

A.—No. For Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized; and, if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Was not the thief on the cross saved without baptism?

A.—If he was, it was because he had no opportunity to obey; and, therefore, was not saved through a Gospel ministration, but was included in the same mercy as the heathens, who have never had the offer of the Gospel, and therefore, are under no condemnation for not obeying it.

Q.—Would the thief on the cross have been saved if he had lived to hear the Gospel, and had opportunity to obey it, and refused?

A.—No. The Gospel condemns all who do not obey it. It is a savour of life unto life, or of death unto death, to all who are privileged to hear it.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance towards God, and immersion in water in the name of the Lord, FOR REMISSION OF SINS, with the laying on of hands in the name of Jesus for the baptism of the Holy Ghost?

A.—No. The people who are without this order of things are strangers to the GOSPEL, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—What! Are all the professed ministers of the Gospel, who have not obeyed and taught that particular form of doctrine without the Gospel the same as the heathen? and all their hearers too?

A.—Yes. Unless we make this difference, that, having the Bible and

some idea of Jesus Christ, they have been benefited in a moral point of view, although they have not understood the Gospel.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God?

A.—Yes. "Except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God." How, then, can he be saved in it?

Q.—What has Christ said of those who would come into the sheep-fold by climbing up some other way besides the door?

A.—He has pronounced them thieves and robbers.

Q.—At Christ's second coming, what will become of all those ministers and professors, and others who do not obey this Gospel?

A.—"He will come in flaming fire, taking vengeance on all those who know not God AND OBEY NOT THE GOSPEL."

Q.—How comes it that the Christian world (so called) have been so long without the Gospel in its fulness?

A.—In fulfilment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "THEY HAVE MADE WAR WITH THE SAINTS, AND OVERCOME THEM;" and in fulfilment of Paul to Timothy, "They have HEAPED TO THEMSELVES TEACHERS, having ITCHING ears; and these have turned their ears from the TRUTH, and they are turned unto fables, and they will not endure SOUND DOCTRINE."

Q.—How came the Latter-day Saints to understand this Gospel, and to be instruments in restoring it among mankind?

A.—Not for any worth or wisdom that was in them more than others; but because the time had come for this Gospel of the kingdom to be again restored to the inhabitants of the earth, and to be preached to all nations preparatory to the second coming of Messiah. Therefore the Lord sent forth an Holy Angel to commit the authority of this ministry again unto man, and this in fulfilment of the promises recorded by the ancient prophets and apostles.

Q.—Is it not uncharitable to consider the Christian world all wrong, except such as obey the fulness of the Gospel? and still more so to tell them of it?

A.—No. The man who tells his generation the truth, according to the "law and the testimony," is more charitable to them than ten thousand men who cry, Peace and safety, and prophecy smooth things, when sudden destruction is near at hand.

Q.—But what will become of all the people who have lived and died since the Gospel was perverted and before it was restored again?

A.—They will be judged according to their works, and according to the light which they enjoyed in their day: and, no doubt many of them will rise up in judgment against this generation, and condemn it; for, had they enjoyed the privileges which we enjoy, they would, no doubt, have gladly embraced the truth in all its fulness. They desired to see the latter-day glory, but died without the sight. —ED.

NEGLECT OF THE OLD TESTAMENT.

It is a prevailing doctrine, in this age of the world, that people, since the coming of Christ, have little or nothing to do with the Old Testament. The reason they render is, that Christ came to fulfil the Old Testament, and, therefore, it is all fulfilled and done away. This is one of the greatest errors of the age; and except mankind can be brought to understanding on this point, and this error done away, it will plunge them into irretrievable ruin, insomuch that they will not understand the day of their visitation and the things that belong to their peace.

Christ did indeed come to fulfil the LAW, and a part of the prophets; but the far greater portion of the prophecies of the Old Testament are yet future as to their fulfilment; and many of them never can be fulfilled until Christ comes again to fulfil them. Hence Peter predicted, in the third chapter of Acts, that "He SHALL send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of ALL THINGS which God hath spoken by the mouth of ALL HIS HOLY PROPHETS since the world began." Christ's first coming fulfilled a few of the prophecies, but his second coming will fulfil a far greater number of predictions than his first.

He will come with dyed garments from Bozrah, staining his raiment with the blood of sinners, while he treads them in his anger, and tramples them in his fury. (See Isaiah.)

He will come with fire, and with his chariots, to plead with all flesh, and the slain of the Lord shall be many. (See Isaiah.)

He will suddenly come to his temple; while the day cometh that shall burn as an oven, and all the proud and they that do wickedly shall be as stubble, and be burned up. (See Malachi.)

He will come to smite the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. (See Isaiah.)

He will come to stand on the Mount of Olives, and deliver his people, the Jews, and destroy their enemies; while the mountain rends beneath his feet, and moves north and south, forming a great valley in the place of the mountain. (See Zechariah.)

He will come, and all the saints with him.

He will come to reign as king over all the earth. (See Zechariah.)

He will come with the clouds of heaven. (See Daniel.)

Now, we would inquire of those who think that Christ fulfilled all at his first coming, what all these predictions mean, and hundreds of others equally important which never had a shadow of fulfilment at his first coming?

We are apt to censure the Jews because they were blind in relation to the prophets referring to his first coming; but are we not, many of us, equally blind in relation to the predictions yet future, which the Jews understand far better than most Christians (so called)?

Will not this blindness upon the Gentiles prevent them from understanding the things that now belong to their peace, and plunge them into as great a destruction as came upon the Jews when they failed to understand the prophets?

Jesus Christ and his Apostles often exhorted the people to search the Scriptures. Now, we would inquire what Scriptures they referred to in these exhortations? We reply, the Old Testament Scriptures; as is evident from the fact, that there was no New Testament written till after Christ had gone to the Father. Indeed the New Testament writings were not all given till some time after the death of Paul and Peter, and most of the Apostles; and they were not compiled into a book called the New Testament

until the second or third century of the Christian era. We would not be understood as doing away the necessity of searching the New Testament, for we consider them both of equal importance now they are given. In fact, the New Testament is as much prophetic as the Old, and they both predict the same things in many instances.

It is for us, then, to give heed to the words of the prophets and apostles, "as to a light that shines in a dark place, until the day dawn, and the day star arise in our hearts."

"Whatsoever was written beforetime was written for our profit and learning, that we, through patience and comfort of the Scriptures, might have hope."

DISCOVERY OF AN ANCIENT RECORD IN AMERICA.

According to promise in our prospectus, we shall now proceed to give some information of this important discovery.

Mr. Joseph Smith, jun., a resident of Ontario County, state of New York, North America, was, at the age of about 17 years, visited by a Holy Angel, who informed him that the ancient inhabitants of that continent had written a sacred record of their history, and of the dealings of God with them; and that, being overthrown and destroyed in a terrible war, they had, by the commandment of the Lord, deposited a copy of their records, where they had been preserved for ages; and that the time was now about fulfilled for them to be made known to Gentile and Jew, preparatory to the great restitution of Israel.

The Angel told him where these records were, and when and how he should obtain them. Accordingly, on the 22d day of September, 1827, Mr. Smith went to a certain hill in Manchester, Ontario County, New York, and there, according to the direction of the Angel, he found the record in the earth, where it had lain for about 1400 years, being deposited there about A. D. 420. The record consisted of a large volume, in the Egyptian language, engraven on plates of gold. The plates were each about 7 by 8 inches in width and length, being about the thickness of common tin. These were filled with engravings on both sides, and a volume of them were bound together like the leaves of a book, and fastened at one edge with three rings running through the whole. The volume was something near six inches in thickness. With this record was found a large breastplate, apparently of copper, such as had been worn for defence; and also a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as chrystal, set in the rims of a bow of silver. This was in use, in ancient times, by persons called seers; it was an instrument by the use of which they received revelation of things distant, or of things past or future. By this means, and by the gift of the Almighty, Mr. Smith was enabled to translate the record into the English language, and it was first printed and published in 1830. From that time to the present it has excited much interest in America. Tens of thousands have come to the knowledge of its truth, by angels, by visions, by revelations, by the Holy Ghost, and by the power of God made manifest wherever it is taught and received. Many of these have sealed their testimony with their blood, and thousands more have already suffered for their testimony more than to die, and would not deny its truth if they were now to be burned at the stake. This record contains a sketch of the history of two nations or colonies, who peopled America in early times. The first was a colony who came from the Tower of Babel at the time the language was confounded. The second was a colony from Jerusalem, in the days of Jeremiah the prophet, being about 600 years before Christ. These were Israelites, mostly of the tribe of Joseph.

The present American Indians are their descendants, but the principal nation of them were destroyed in the fourth century of the Christian era, soon after which their records were deposited by their last prophet, whose name was Moroni; there they have lain concealed until brought to light, in 1827, as before described.

From these records we learn, that the remnant of Israel who dwelt in America had a knowledge of the law of Moses and the Jewish prophecies, a copy of which they brought with them when they first emigrated from Jerusalem. They also had prophets among them from age to age, and the ministering of angels; and by this means they had a knowledge of the truth, and were acquainted with the coming of Messiah. They knew of his birth, and also of his death and resurrection. They saw the rocks rend, the earth shake, and the heavens veiled in darkness, while Jesus was crucified; and they knew that these things were a sign of his death, for their prophets had foretold these things as a sign of that event.

But the most glorious and important fact contained in the record is, that Christ visited America after his resurrection, and ministered the Gospel in person to that remnant of Israel, in fulfilment of the words which he spake, as recorded in John's Gospel, "*Other sheep I have which are not of this fold; them also* I *must bring, and they shall hear* MY VOICE, *and there shall be one fold and one Shepherd.*"

We shall here extract from this ancient record an account of his personal appearing and ministry to that branch of his chosen Israel, commencing at page 502:—

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marvelling and wondering one with another, and were shewing one to another the great and marvellous change which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there were no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and, behold, the third time they did understand the voice which they heard; and it said unto them, Behold my be-

loved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and, behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even to one another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold, I am Jesus Christ, of whom the prophets testified shall come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets should come.

And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And it came to pass that he spake unto Nephi, (for Nephi was among the multitude) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again, the Lord called others, and said unto them likewise! and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize: and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in

the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for, behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one: and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth. And it came to pass, that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye, if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore, blessed are ye, if ye shall believe in me, and be baptized, after that ye have seen me, and know that

I am. And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted; and blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God. And blessed are all the peace-makers, for they shall be called the children of God. And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. And blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you. Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house; therefore, let your light so shine before this people, that they may see your good works, and glorify your Father who is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore, come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire; therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. Verily, verily I

say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, nay. Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery. And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But, verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea, nay, nay, for whatsoever cometh of more than these is evil. And, behold, it is written, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee turn thou not away. And behold, it is written also, that thou shalt love thy neighbour, and hate thine enemy: but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore, those things which were of old time, which were under the law in me, are all fulfilled. Old things are done away, and all things have become new; therefore, I would that ye should be perfect, even as I, or your Father who is in heaven, is perfect. Verily, verily I say, that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not do as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen, for they think

that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

And now it came to pass, that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them? Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

And now it came to pass, that, when Jesus had spoken these words, he turned again to the multitude, and did open his mouth unto them again,

saying, verily, verily, I say unto you, judge not, that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity.

Therefore, whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

To be continued.

CORRESPONDENCE.

TO THE EDITOR OF THE STAR.

Preston, June 6, 1840.

Dear Brother,

After Conference, on the 15th of April, myself and Elder Richards visited the branch of the Church in Wakefield, which, though small, was

the first branch of the Church of Latter-Day Saints, except Preston, in England; and perhaps, in proportion to its numbers, it has suffered more persecution than any other. But yet its members, with scarce an exception, have stood fast in the faith, and almost without a note of discord.

We found sister Richards in a very low state of health, and agreeably to the gospel, we anointed her with oil in the name of the Lord, and laid our hands on her, and prayed for her, and she immediately began to amend.

From thence we returned to Preston, where I left Brother Richards to prepare for his mission to Herefordshire, and proceeded from thence to Danbers Lane and Eccleston. We found there two branches rejoicing in the Lord. After a short visit with them, I returned to Preston; and after two days I started on a visit to the North. I started alone, by the way of Walkerford on my way to Clithero, where I held meetings on the Sabbath, and administered the Sacrament to near 200 Saints. It was a time of refreshing to them and to myself, as I had not seen them for more then two years. It had been said there, as in other places, that I would never return to them again; but they now saw me again, and knew that myself and many of my fellow-labourers had come; and that our message and our zeal were the same as formerly, and therefore I was received with greater joy than ever, I stayed at Elder T. Smiths', where on Monday I was joined by Elder Fielding from Preston.

On Wednesday we went to Chatburn, held meeting at evening—there was great joy in the place. The next day we went to Downham, held meeting at eve—many came to hear—we bore testimony to the gospel, and of the work of the Lord in these last days. The people were very attentive. When we had closed, a certain man wished to ask a few questions, he appeared much agitated; in fact we were reminded of the prediction in the Book of Mormon, that "men would anger and tremble because of the truth." He demanded some evidence of the truth of the gospel, or message, of which we testified; but would not tell us what evidence would satisfy him, so we could only repeat our testimony to him, and let him go, with no other evidence than ourselves and tens of thousands of others had believed and were satisfied with. The saints had a time of rejoicing. On Saturday we returned to Chadburn, held meeting at eve, after which three persons were baptized and added to the Church.

On Sabbath the meeting was held in a large barn, no house being sufficiently large to convene the people. There were many to hear who were very attentive. We ordained two Priests. In the eve four others were baptized. Some who had left the society, wished they had been faithful, and some of them returned to the society by humble repentance and being re-baptized. There appears to be something peculiar in the people of this place; others had tried in vain to enlist them into their folds; but on hearing the first preaching of the fulness of the gospel they were overwhelmed in tears of repentance, and more than twenty were immediately baptized. It is a small village, but the number of members soon increased to about ninety. They have mostly stood fast. We have never received any thing like an insult all the time we visited the place, and we feel bound to bless them.

On Monday we returned to Clithero; after meeting five more were baptized. On Tuesday eve, two were baptized in Waddington,—since then we have heard that eight more have been baptized, and others ready.

The next day we started for Ribchester, called at Walkerford on our way; found sister Richards in good health. We reached Ribchester on Friday, and held meeting at eve; the Saints were comforted. The next day we returned to Preston. I consider that I have never seen the Saints in better spirits. They say it seems like old times; they can receive their patriarchal blessings under the hand of brother Mellin, as he is ordained to the office of an evangelist. Some speak in tongues and prophecy, and others have visions, &c., as was foretold by the prophet Joel, concerning the last days. We can truly say the Lord has begun to restore all things, as spoken by the prophets.

After this we went to Longton, and held meeting, and the next day started for Southport, many of the brethren accompanied us as far as the river Astlan. There was no bridge, and to save us the trouble of going round, a brother carried us over on his shoulders. We held one meeting in Southport, and one in Churchtown. We ordained one Elder and one Teacher, and on our way back, we preached to the Saints in Longton, exhorting them to have their lamps trimmed and burning, ready to go forth to meet the bridegroom. We then returned to Preston. On Saturday we met the officers in council, and on Sabbath met with the Church as usual.

On Monday eve a number of the Saints met at brother T. Moon's, in Penworthen, to receive their patriarchal blessings. We were with them, and gave them such instruction as was necessary.

Wednesday, I accompanied Elder Clayton to Manchester; found Elders Young, P. P. Pratt, and J. Taylor there; tarried there with them till Saturday, the 30th, when Elders Young, Taylor, and myself took the trains for Liverpool; met with the Church there on the Sabbath, and had a good time, the Saints rejoiced, and others believed.

A number of the Saints had taken their passage for America, on board the ship Britannia. We spent some time with them for some days. June 6th, we took leave of them. They were in good spirits, expecting to move from the dock at 2 P. M.; we blessed them, and commended them to the Lord. I then took leave of Elders Young and Taylor, and returned by train to Preston. I found brother Fielding and the Saints rejoicing in the Lord. At this time I can truly say, that I never felt more to rejoice than I have done in my late visits to the Churches. The Saints, in general, as they have been baptized into one body are partakers of the same spirit, whether they be Jew or Gentile, bond or free. I also take this opportunity to say, that I have lately received a letter from my wife, giving us good tidings from America. The work is moving steadily, but not slowly through that land, bearing on its way through the states and cities of that vast continent. The Saints there are getting over their pains and sufferings, at least in a great measure, and are enjoying health. I would say to my brethren in the ministry, that their families are well, and I feel to congratulate them on the hope and glorious prospect of one day not far remote when we shall rest from our labours in the Kingdom of God. It is evident our labour is not in vain in the Lord. In almost every branch I have visited the numbers are

increasing. The stone is actually already growing into a mountain, and we know that it must soon fill the whole earth. May the Lord hasten the time.—Amen.

Yours, as ever,

H. C. KIMBALL.

To the Editor of the Star.

May 20, 1840.

Dear Sir,

If you judge the following extract of a letter from my sister, Mary Smith, to contain such testimony to the truth, and especially among our numerous friends and acquaintances in this our native land, as to be worthy of a place in the Star, it is at your disposal, and it will gratify your brother in the Gospel,

Joseph Fielding.

Commerce, Illinois, N. America, June, 1839.

"My very dear Brother,—As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. I believe it will give you pleasure to hear from us by our own hand; notwithstanding, you will see the brethren face to face, and have an opportunity of hearing all particulars respecting us and our families, from their mouths.

As it respects myself, it is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions &c., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still the living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. I feel at this moment, while reflecting on the events of the past seven months, so full of matter, that I am ready to wish I could convey myself into your presence for a short time, so that I might communicate verbally more than I can possibly do by the pen.

You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and, in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever: this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both, so as to have them do well and grow fast.

You will also have heard of our being driven, as a people, from the state, and from our homes, but you will hear all particulars from the elders, so as to render it not necessary for me to write them; this happened during my sickness, and I had to be

removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got into Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in his marvellous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi river. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am, if I can but keep my mind staid upon it; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

I greatly desire to see you, and I think you would be pleased to see our little ones: will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world. I have a hope that our brothers and sisters will also embrace the fulness of the Gospel, and come into the new and everlasting covenant; I trust that their prejudices will give way to the power of truth. I would gladly have them with us here, even though they might have to endure all kind of tribulation and affliction with us and the rest of the children of God, in these last days, so that they might share in the glories of the celestial kingdom. As to myself, I can truly say, that I would not give up the prospect of the latter-day glory for all that glitters in this world. O! my dear brother, I must tell you, for your comfort, that my hope is full, and it is a glorious hope; and though I have been left, for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake, (for the judge himself declared, that he was kept in prison for no other reason than because he was a friend to his brother,) yet I do not feel the least discouraged: no, though my sister and I are here together in a strange land, we have been enabled to rejoice, in the midst of our privations and persecutions, that we were counted worthy to suffer these things, so that we may, with the ancient saints who suffered in like manner inherit the same glorious reward. If it had not been for this hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here I am, and am perfectly satisfied and happy, having not the smallest desire to go one step backward.

Your last letter to Elder Kimball gave us great pleasure: we thank you for your expression of kindness, and pray God to bless you according to your desires for us.

The more I see of the dealings of our heavenly Father with us as a people, the more I am constrained to rejoice that I was ever made acquainted with the everlasting covenant. O may the Lord keep me faithful till my change come! I desire that you would write us, and let us know all particulars that would be interesting to us. O, my dear brother, why is it that our friends should stand out against the truth, and look on those that would show it to them as their enemies? The work here is prospering much; several men of respectability and intelligence, who have

been acquainted with all our difficulties, are coming into the work.

Sister Mary will also write to you. My husband joins me in love to you. I remain, my dear brother and sister, your affectionate sister,

MARY SMITH.

A REMARKABLE VISION.

The following is an extract from the February number of the Latter-Day Saints Messenger and Advocate, published in Ohio, North America, 1835, being an extract of a letter written by Elder Oliver Cowdery, giving an account of the ministering of an ANGEL to Mr. Joseph Smith, jun.:—

"On the evening of the 21st September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth to him had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace," but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavouring to exercise faith in the Scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay who is capable to do this work. To be sure, the Lord appeared to his Apostles after his resurrection, and we do not learn as they were in the least difficultied to look upon him; but

from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the Sacred Scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less, when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the Scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the Gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold, under one Shepherd."

"This cannot be brought about until first, certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people.

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal discendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the Gospel, and the plan of restoration and redemption. He said their history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the Scripture must be fulfilled before it is translated,

which says, that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John, upon the Isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterise all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself, as ever, your brother in Christ,"

To be continued.

NEWS FROM THE ELDERS.

We have received letters from various sources, giving intelligence of the progress of the work of the Lord.

Elder Wright writes from Paisley, (Scotland) informing us that a conference had been held in that place, on the 9th of May.

Elder Orson Pratt was called to the chair, and Elder Samuel Mullener appointed secretary. After proper instructions from the chair, the following ordinations took place:—

Robert M'Carter, Andrew Robertson, and Alexander Hay, were ordained elders. Daniel Wilkie, John Welch, and Gibson Ellwood, were ordained to the office of priests; and John Sawden, George M'Kenzie, and Francis Sprowel, were ordained teachers; and George Ritchie was ordained a deacon. The church in that place now numbers 60 members.

Elder Orson Pratt is now preaching in Edinburgh, and Elder Hadlock is expecting to commence in Glasgow.

Elder Alfred Cordon writes from the Potteries, under date of 14th May. He informs us, that the gift of healing the sick has been, in several instances made manifest in a powerful manner in that region of late, and that the kingdom of God is rolling forth in majesty and power.

A Council had been held at Burslem, in which ten officers were present. Elder George A. Smith was chairman, and A. Cordon secretary. H. Glover and George Simpson were ordained elders; William Bradbury and Edward Parker were ordained teachers; and Daniel Powers, deacon.

He informs us there is a great call for our work entitled the Voice of Warning, and also for the Star. We send him one hundred of the Star. He says there is a great spirit of inquiry in that region, and that nine persons obeyed the Gospel during that week. Elder George A. Smith writes, under date of June 1, that he has preached several times in the town of Leek, during which he had confirmed fifteen, and ordained one priest and

deacon. The Church there now numbers 33 members, and there is among the people great inquiry after truth.

Elder W. Richards writes, under date of June 2, from Ledbury, Herefordshire, that the work is still rolling on in that place. He sends for 250 more of the Star: we had already sent 250 numbers to that place.

We hear verbally from Stockport that the Church is increasing, several being baptized of late. We hear similar news from several of the towns around Manchester. We can also say, that the work rolls on steadily in Manchester. Some are baptized and added to the church every week, and sometimes eight or ten persons are confirmed on a Sabbath. May the Lord bless his servants with the gift and power of the Spirit, and confirm the word with signs following.

DESTRUCTION OF THE TOWN OF BAJA.

[FROM THE MANCHESTER GUARDIAN.]

PESTH, May, 4th.—The populous, industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

PLAGUE IN THE EAST.

Letters from Constantinople, of the 22d and 23d ult., in the Leipsic and Augsburg journals, state, that, in consequence of the arrival of accounts from Silistria, Broussa, Samsoun, Alexandria, and Aleppo, where the plague has broken out, very severe sanitary regulations had been adopted by the Medical Council.

EARTHQUAKES IN SCOTLAND.

[FROM THE CHRONICLE.]

At the recent meeting of the Royal Society of Edinburgh, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the *Scottish Standard*. Mr. Milne stated that the shocks were first perceived on the 2nd of October, and had continued, with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 13th of April, 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emenated from one central point, situate about two miles north-west of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation of the earth's surface which produced them. He showed that the natural

levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.

DESTRUCTION OF THE TOWN OF SALANCHE.

[FROM THE KENDAL MERCURY.]

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of their wounds, upwards of fifty were mutilated by the flames, and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 250 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer Book is to be published. The English Consul endeavours to engage the Jews to cultivate the land of their fathers, under the favour of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavouring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine. —*Hamburg Correspondent, May* 14.

WARS AND RUMOURS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa are at active war, and have been for some length of time.

Russia and Circassia have been engaged in hostile array during the past season. Much blood has been shed, and, from all appearances, the war is likely to continue.

Egypt is making very active preparations of a warlike character, and is threatened by the powers of Europe, who aim to maintain an equilibrium of power in the East.

These, together with the late war between the English and the East Indies, the Canada revolution, and the present war with China, all go to show, that the signs of the times are not of the most peaceful aspect, although we have reason to believe that it is now a time of greater peace and tranquillity than will be enjoyed a few years hence. Let us, then, improve the precious time which we now enjoy in preparing for the worst.

From the foregoing accounts, and many other things which have transpired within the last few years, we can all see the fulfilment of a prediction of Moroni, recorded in the Book of Mormon, page 563. Speaking of the time when that record should be published to the Gentiles, he says: "It," the record, "shall come in a day when there shall be heard of fires, and tempests, and vapours of smoke in foreign lands; and there shall also be heard of wars and rumours of wars, and earthquakes in divers places." When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth.—ED.

VAIN REPETITIONS.

"When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking: be not ye therefore like unto them."

We were present at one of their meetings lately, and among the most dreadful scenes of confusion, we distinguished the following repetitions in some of their prayers, with this difference, that we do not repeat them so many times over as they did:—

"O Lord, save sinners—save sinners—save sinners—save sinners—save sinners—save sinners. By thy blood—by thy blood—by thy blood—by thy blood—by thy blood—by thy blood. Just now—just now—just now—just now—just now—just now. Send the power—send the power—send the power—send the power—send the power. Right on him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him—down upon him."

Now, whether their God was asleep, or whether he was talking with some one, or whether he had gone a journey, was not for us to determine. But suffice it to say, they had as hard a time as the 400 prophets of Baal had in the days of Elijah.—ED.

ATROCIOUS ATTEMPT TO ASSASSINATE THE QUEEN AND PRINCE ALBERT.

[FROM THE MANCHESTER CHRONICLE.]

On Wednesday evening the metropolis was electrified by a report that a fiendish attempt had been made to assassinate the illustrious Sovereign of these realms, her Majesty the Queen, and her royal consort, his Royal Highness Prince Albert, while proceeding up Constitution-hill, in St. James's-

park, for the purpose of enjoying their usual evening drive in Hyde-park.

The report was circulated with the speed of lightening from one end of the town to the other, and almost every avenue leading towards the royal palace was thronged with persons of every class, hastening to ascertain the truth of the statement.

HYMNS.

FAREWELL SONG,

Sung at the General Conference of the Latter-Day Saints, in the City of New York, as six of their Elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock, and P. P. Pratt, were about to sail for Europe. They took passage on board the ship Patrick Henry, for Liverpool, and sailed on the 9th March, 1840.

When shall we all meet again?
When shall we our rest obtain?
When our pilgrimage be o'er—
Parting sighs be known no more?
When mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth, the message which we bear;
Truth, which Angels oft have borne,
Truth to comfort those who mourn.
Truth eternal will remain;
On its rock we'll meet again.

Now the bright and Morning Star
Spreads its glorious light afar,—
Kindles up the rising dawn
Of that bright Millenial morn,
When the Saints shall rise and reign,
Then may we all meet again.

When the sons of Israel come,
When they build Jerusalem,
When the house of God is rear'd,
And Messiah's way prepared;
When from Heaven he comes to reign,
In the clouds we'll meet again.

When the Earth is cleansed by fire,
When the wicked's hopes expire:
When in cold oblivion's shade,
Proud oppressors all are laid,
Long will Zion's Mount remain,
There may we all meet again.

PARTING HYMN.

To leave my dear friends, and from neighbours to part,
And go from my home, it afflicts my poor heart—
With the thoughts of absenting myself far away,
From the house of my God where I've chosen to pray.

But Jesus doth call me a message to bear,
To kingdoms, and countries, and islands afar;
His presence will bless me and be with me there,
His Spirit inspire me, in answer to prayer.

Then why should I linger with fondest desire
O'er home and the raptures its comforts inspire?
For sweeter, O sweeter, the message I bear
To comfort the mourner in answer to prayer.

Dear friends, I must leave you, and bid you adieu,
And pay my devotions in parts that are new;
But still I'll remember in pilgrimage there
The joys that we tasted in answer to prayer.

How oft, when the day's busy bustle has clos'd,
And nature lies sleeping in silent repose,
To some lone retreat I will fondly repair,
Remember my kindred, and pray for them there.

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SKETCH OF TRAVELS IN AMERICA,

AND

VOYAGE TO ENGLAND.

Commerce is a small town on the east bank of the Mississippi River, in the state of Illinois. It is mostly owned and settled by the Latter-Day Saints; being one of the principal places where they took refuge, when driven from Missouri in the late persecution.

In this town, myself and a number of the elders resided, until we entered upon our late Mission to England.

From this place I started on a mission, on the 29th of August last; accompanied by my wife, three children, and Elders Orson Pratt, and Hyram Clark. We journeyed in our own private carriage, drawn by two horses. Our route lay through the wild and but partially inhabited Countries of Illinois, Indiana, and Michigan, for about 580 miles to Detroit, the capital of the state of Michigan, situated at the head of Lake Erie.

The first day we rode 17 miles through a beautiful plain, or prairie as the French would say, which signifies meadow. Our route was a most delightful one. On all sides we turned our eyes, we beheld a boundless field of grass and flowers, with here and there a small grove of timber: the landscape was level, or gently rolling; the surface smooth as a garden; the soil extremely rich; and although there was no road worked by art, yet our carriage rolled as smooth and easy as if it had been on a railway. Most of this delightful prairie was without inhabitants, and could probably be purchased for less than £1 per acre. It is well calculated for the purposes of agriculture, producing in richest effusion, when cultivated, almost every kind of corn and grass, and every vegetable suited to the climate. After 17 miles through this delightful scenery, we arrived at Carthage, a flourishing village; stopped for the night with a member of our society, who received us kindly; and at evening preached in a large Court Room to an attentive audience.

Next day we rode some 25 miles through a similar country, and at eve, arrived at a fine village called Macomb. Here we were kindly enter-

tained over Sabbath by a brother Miller. We preached in the Court House, while brothers Pratt and Clark went still ahead about 30 miles, where they preached on Sunday. On Monday morn we started, and rode 30 miles through a delightful country; sometimes we were in the midst of flourishing farms, and sometimes the wild deer would startle from their grazing at our approach, and go bounding over the wide expanse, till lost in the distance. We arrived at evening at the house of my brother Wm. Pratt, where we found brothers Pratt and Clark. We preached at a neighbouring house, to a crowded and attentive congregation. Next morn, we rode 8 miles to Canton, and found some saints, who persuaded us to stay till morning, we consented, and at eve preached to the people who crowded the house and yard, and who seemed very anxious to hear more: they urged us hard to stay a month, but we consented not.

Continuing our journey, we came next day to Peoria, 30 miles, a flourishing town on the Illinois River. Here we tarried with a saint, and were kindly entertained.

Next day, rode 50 miles, and providentially stopped for the night at the house of the only member of our society in that region. When he learned who we were, he welcomed us, and finally prevailed on us to stay two or three days; after which, we blessed him and his household, and departed. We then journeyed about 33 miles every day for two weeks, and at length found ourselves within part of a day's journey of Detroit. Here we found several small branches of the church, and being worn down with our journey, we tarried with them six days, during which we ministered the gospel. Brother O. Pratt, in particular, preached in several towns to large and attentive audiences. Taking leave of the brethren we rode to Detroit, where I found my brother Anson Pratt and family, whom I had not seen for many years. With them we tarried two weeks, during which I preached in the City Hall at Detroit, and superintended some printing and publishing matters.

While here, we sold our horses and carriage, and at length, took steamer down Lake Erie to Buffalo, distance 300 miles.

Previous to our departure from Detroit, brothers O. Pratt and Clark took leave of us, and passed down the lake into Ohio, intending to meet us again at New York.

After landing safe in Buffalo, we took the Erie canal and railroad to Albany, distance 350 miles; thence to New York, by steam down the Hudson river, distance 150 miles.

Here we arrived in safety after a journey of about 1,400 miles. We were received by the Saints in New York, almost as one of the old prophets risen from the dead, for I had been an instrument in the hands of God of first planting the Church in that city, two years before: and had now been absent from them nearly two years, during which, myself, family, and the Church in the West, had been persecuted nigh unto death; and we had barely escaped with our lives, while many of our brethren had been slain.

We found the Church in New York strong in the faith, and rejoicing in the truth. They had become numerous in the city, and in several parts of the country around.

In this city I resided with my family some six months; during which, I preached most of the time in

the city, and superintended the printing and publishing of several of our books. I also performed occasional missions in the country. I visited Long Island once—the State of New Jersey twice—Sing Sing once—Philadelphia three times, and the city of Washington once, where I published an Address to the Houses of Congress, and to the President of the United States, setting forth our principles; while at the same time, our question of the persecution was before them; with an appeal for redress.

Multitudes were baptized into the Church in Philadelphia and in the regions round, during the winter. This was mostly under the administration of Elder B. Winchester; but several others assisted from time to time. Several branches of the Church were springing up in the State of Pennsylvania, and in the state of New Jersey, and in various directions around Philadelphia.

While in Philadelphia, I had the happiness of meeting with Elders J. Smith, Jun., and S. Rigdon, who had come from the west on a mission to the seat of government, to lay before Congress and the President of the United States, the facts of the Missouri persecution.

From them I received much precious instruction, in which I shall always rejoice.

Soon after my arrival in New York, Elders O. Pratt and Clark, who left us at Detroit, arrived also, having performed a mission through some parts of Ohio and New York.

Elders Turley, Taylor, and Woodruff, had also arrived in that city from the west, on their way to Europe.

Brother Clark and two other Elders soon sailed for Liverpool. Brothers Taylor, Woodruff, and Turley, sailed a few weeks afterwards. Brother O. Pratt laboured in the country around New York with good success. Elders G. A. Smith, R. Hedlock, B. Young, and H. C. Kimball, also arrived in New York late in the winter; after performing a long and important journey and mission through the states of Illinois, Indiana, Ohio, and New York.

Finding ourselves together once more, after all our toils and sufferings, we rejoiced exceedingly, and praised God for all his mercies to us. During the few days we were together in New York, we held many precious meetings, in which the saints were filled with joy, and the people more and more convinced of the truth of our message. Near forty persons were baptized and added to the church in that city during the few days of our brethren's stay there. We now began to make every preparation for our voyage, and on the 9th of March we set sail on board the ship Patrick Henry, for Liverpool England. We were accompanied to the water by my family, and by scores of the congregation, both brethren and sisters. We bade them farewell amid many tears, and took the little boat, and were soon on the deck of our gallant ship, which lay at anchor at some distance from the shore. From thence we could still see the crowd of our friends on the shore, while a wave of their hats and kerchiefs in the air bade us a last token of adieu. At twelve o'clock we were under way, being towed by a steamer for some distance, until the sails were all unfurled before a fair breeze. The steamer now bade us farewell with three cheers, and we found ourselves fairly under way on the broad expanse of ocean. The sun was soon setting behind a distant island, which looked like a dark cloud on the bosom of the

ocean, while on the other hand the distant shores of Long Island were still in view. Next morning we arose and found ourselves tossing upon a rough sea before the wind, no land in sight. We had a rough passage of twenty-eight days, and on the 6th of April we landed in Liverpool. Brother Kimball had been there before, but it was the first time that the others of us had set our feet on the shores of the old world. We soon found brother Taylor, who had raised the standard of truth in Liverpool, and had already baptized about thirty. From him we learned that all those who had sailed before us had arrived in safety, and had commenced their mission in various parts, with good success. We soon called a general conference in Preston, where we were enabled to rejoice together with most of our brethren in the ministry.

Thus, through the mercy of God, we have been enabled to fulfil his commands thus far, and have accomplished a journey of five thousand miles, under circumstances which would have discouraged any, except such as were upheld by the arm of Jehovah.

When we take into consideration the persecution, imprisonment, and banishment, together with the robbing and plundering, which had been inflicted upon our people in the west, and the consequent sickness, poverty, and distress to which ourselves, families, and friends were reduced, previous to our undertaking this mission,—when we consider that it had been opposed by persecution, sword, flame, dungeons, chains, and sickness, and hunger, and thirst, and poverty, and death, and hell, and men, and devils, and all the combined powers of darkness,—it would have been no marvel, if, like Paul, we had failed to accomplish the mission at present, and had addressed an epistle to the church in England, saying, "We would have come unto you once and again, but Satan hindered us;" but this could not take place with us, as it did with Paul, because our mission to Europe was by express command of the Almighty, and therefore it had to be accomplished in spite of men or devils.

One might suppose, from the opposition it met with, that Satan was aware that if once accomplished, it would result in the ultimate overthrow of his kingdom, and the enlargement of the kingdom of God, which may God grant for Christ's sake. ED.

THE SAINTS OF THE LAST DAYS.

From the L. D. Saints' Messenger and Advocate, published in Ohio, U. S.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter-Day Saints; placed as it were on an eminence and bringing within the compass of their observation, all the kingdoms of the world, not only those which now are, but those which are past as well as those to come; favored with the light of heaven by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former day saints, their God-like nobility of soul, their splendid achievements among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their master's honor; their toils, their perils, their sacrifices, their indefatigable zeal, their firmness, and their stedfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the heights, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being diligent and faithful, while the world was stumbling in darkness and the nations were strangers to the knowledge of God, and knew not him who created them nor him who saved them: they in the midst of darkness burst forth into light, and among those who sat in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way and rejoiced over them in righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter-days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of former days; not only the knowledge they had of the things which then existed; but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time until they beheld the winding-up scene of this world, and reached forth into eternity to gaze upon things eternal, immortal and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprizes, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the brilliance of their course, the nobleness of their minds, the benevolence of their hearts, the sincerity of their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavens and the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophecyings enlarged their minds, and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter-day saint struggles with the powers of darkness like Jacob with the angel, until he prevails, bursts the vail which conceals futurity from his view, and launches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throng which surrounds the throne of God.

Again, the mind of the latter-day saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the past, and the past with the future, and bring the two ends of men's earthly existence together. Inspired by the same spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never saw nor can see; by

this spirit he discovers the iniquities, and apostacy of his own days, his mind being strengthened by the spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres, and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of Godliness, while those who have the form, deny the power thereof.—What a great contrast he beholds between the new testament church and the churches of modern times. He views the former with its apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspired of God, men full of the Holy Spirit and wisdom, as well as its gifts, its power of healing, its miracles, tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels, the power of God which attended it;—the latter without apostles, or prophets, or evangelists, or inspiration, or gifts, or healings, or miracles, or tongues, or interpreters of tongues;—and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways,—one sees, understands, and rejoices in the glory and order of the new testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness, denying the power thereof.

In reviewing the history of his own times, as written by the prophets, the saint of the latter days sees fulfilling on the heads of this generation all that God has spoken by the mouth of the holy prophets, while they are insensible of it; and, in consequence of their great apostacy, he beholds the day of the Lord so coming upon them as a thief in the night, and sudden destruction coming upon them, and they know it not, because they know not God.—He sees them eating and drinking, marrying and giving in marriage, crying, All is well in Zion—Fear not, all things are continuing as they were since the creation of the world—truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah;—while he beholds the heavens and the earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrifice of the great God.

He often fancies to himself that he is like one of the ancient prophets, who incessantly lifted his voice to backsliding Israel, warning them of the judgments of Almighty God which were coming upon them, but they would not hear; he saw them haste to destruction, and no power could prevent it. So the saint of the latter days sees this generation hastening to destruction, "while their judgment of a long time sleepeth not, and their damnation slumbereth not;" but their eyes are closed in sleep, and their eyelids in slumber, and they see not, neither do they know. Therefore he does know that all that God has spoken by the mouth of the holy prophets concerning them will be fulfilled; for the day of the Lord will most assuredly overtake them as a thief in the night; and at the time when they are crying peace and safety, sudden destruction will come upon them, and they shall not escape.

Whose feelings can be like the latter day saint's? I answer, None; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it; neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for fear, looking after those things which are coming upon the earth, while the uninspired, in the midst of these things understand them not, neither do they know them, but, like the ox, fatted for the slaughter, they haste to destruction and know it not, neither will they know till they lift up their eyes in hell, being in torment; for, in the midst of the calamities which will come upon them, they will curse their King and their God and die. And yet, with all their abomination, they have a form of godliness, but it is only a form, for they deny and will deny the power thereof, in consequence of which they will go down to hell, and their eyes will be shut until they are opened in torment.

"How marvellous," cries the saint of God, "it is, that men have a bible, and read it, and preach about it day after day and night after night, and yet not believe one item of it, reject the entire religion thereof, and go down to hell holding the light of God in their hands,—run from neighbourhood to neighbourhood, preach, proclaim, admonish, and warn, make proselytes in hundreds and thousands, and, when they have made them, only make their damnation more certain than it was before." Such is the light in which the latter day saint beholds all the works of the men of this generation, knowing by the Spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of Satan to hold the world more firm in his chains, until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengeance of eternal fire.

But there is something in the midst of this scene of darkness which cheers the heart of the saints exceedingly, it is that the truth has once more made its appearance, and light has began to shine in darkness, and the Spirit of inspiration is returning to the earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth put to shame those who are wise, and men are beginning again to follow after God, and multitudes are finding him to the everlasting joy and gratitude of their hearts, and God is again saying to men, Build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and counsellors as at the beginning; and the saints may well look for the time when the "wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose."

EXTRACT FROM THE BOOK OF MORMON.

Continued from our last.

"And now it came to pass that when Jesus had ended these sayings, he cast his eyes round about on the multitude, and said unto them, Be-

hold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words, he perceived that there were some among them who marvelled, and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold I am he that gave the law, and I am he who covenanted with my people Israel: therefore the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments, therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance, and the Father hath given it to you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of whom I said other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not

manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about, whither I have been to minister; for they of whom I speak are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it be so that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth, and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them. And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my

covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people who are of the house of Israel to go through among them and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savour, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, thus hath the Father commanded me that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which say, thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God.

Behold, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he said unto them, Behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look stedfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, Behold, my bowels are filled with compassion towards you; have ye any that are sick among you, bring them hither; have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you, my bowels are filled with mercy, for I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient, that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner, and he did heal them every one as they were brought forth unto him; and they did all, both they who had been healed and they who were whole, bow down at his feet and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought. So they brought their

little children and set them down upon the ground round about him, and Jesus stood in the midst, and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth, and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: The eye hath never seen, neither hath the ear heard before so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye because of your faith. And now behold, my joy is full. And when he had said these words he wept, and the multitude bear record of it. And he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again; and he spake unto the multitude, and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven, as it were, in the midst of fire; and they came down and encircled those little ones about; and they were encircled about with fire; and the angels did minister unto them; and the multitude did see, and hear, and bear record, and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.

And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him. And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread and brake and blessed it, and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye

do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you.

And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled. And when the disciples had done this, Jesus said unto them, Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me; and if ye do always remember me, ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them; therefore, blessed are ye if you shall keep my commandments, which the father hath commanded me that I should give unto you. Verily, verily I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude, and said unto them, behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation; for satan desireth to have you; that he may sift you as wheat; therefore, ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father, in my name: therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation.

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them, Behold, verily, verily I say unto you, I give unto you another commandment, and then I must go unto my Father, that I may fulfil other commandments which he hath given me. And now, behold, this is the commandment which I give unto you, that ye shall not suffer any one, knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore, if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless, ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for wo unto him whom the Father condemneth. And I give you these commandments, because of the disputations which have been among you. And blessed are ye if ye have no disputations among you. And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven."

THE APOCRYPHAL BOOK OF ENOCH.

We have now in our possession a book, the title page of which reads as follows:—"The Book of Enoch the Prophet; an Apocryphal Production, supposed for ages to have been lost, but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library, by Richard Laurence, LL.D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford."

This book carries with it indisputable evidence of being an ancient production. It steers clear of modern sectarianism, and savours much of the doctrine of the ancients, especially in regard to the things of the latter day. Notwithstanding it was translated and published in England, and that, too, by an English Bishop, who stands entirely unconnected with the church of Latter-Day Saints, yet it seems plainly to predict the coming forth of the

Book of Mormon, and the mission of our Elders, which they are now performing among the nations, together with the late persecution which has befallen our people in America, with the conduct of the rulers of that Republic, in refusing to give us redress; yea, in fact, it predicts the final result of that matter, and the complete triumph of the saints.

We give the following extract, commencing at page 156, without further comment, and leave our readers to form their own judgment in regard to this *remarkable Book*:—

"But now I swear to you, ye righteous, by the greatness of his splendour and his glory; by his illustrious kingdom, and by his majesty, to you I swear that I comprehend this mystery; that I have read the tablet of Heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you."

He then proceeds to pronounce certain blessings on the righteous, and curses on the wicked; after which he describes the complaints of the saints of the last days as follows:

"We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

We have not expected to live day after day.

We hoped indeed to have been the head; but we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shewn no compassion toward us.

We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice;

But rather to assist those who would plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us.

I swear to you, ye righteous, that in heaven the angels record your goodness before the glory of the Mighty One. Wait with patient hope; for formerly you have been disgraced with exile and affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be open to you. Your cries have cried for judgment; and it has appeared to you: for an account of all your suffering shall be required from the princes, and from every one who has assisted your plunderers. Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like unto that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, as long as the world exists.

And now fear not, ye righteous, when you see sinners flourishing and prosperous in their ways. Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, ye sinners say, all

our transgressions shall not be taken account of, and be recorded; but all your transgressions shall be recorded daily.

And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the Holy and the Mighty one; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.

Now will I point out a mystery; many sinners shall turn and transgress against the word of uprightness.

They shall speak evil things; they shall utter falsehood; execute great undertakings; and compose books in their own words. But when they shall write all my words correctly in their own languages, they shall neither change nor diminish them; but shall write them all correctly; all which from the first I have uttered concerning them.

Another mystery also I point out.

To the righteous and the wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given, in which they shall believe; and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

In those days, saith the Lord, they shall call to the children of the earth, and make them listen to their wisdom. Shew them that you are their leaders; and that remuneration *shall take place* over the whole earth; for I and my Son will for ever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, Children of integrity, in the truth."

GOOD NEWS FROM AMERICA.

Liverpool, June 22nd, 1840.

Dear Brother Pratt,

I have just received a letter from Mrs. Taylor; I forward you a few extracts; if you think them sufficiently interesting to the readers of the STAR, they are at your disposal.

Yours, in the bonds of the E. C.

JOHN TAYLOR.

Montrose, Iowa Territory, N. America, April 12th, 1840.

My Dear Husband,

Sisters Woodruff and Turley have received letters from England of late, and I am looking for one every day. I feel more thankful than I can express for your good passage, and that you all enjoy good health. I have written to you by mail once, and I gave another letter to Elder Orson Hyde some weeks ago; who, at that time, purposed going to England; but he has been detained in consequence of sickness, and subsequently has had a vision, from which it would appear, that he is to go to Jerusalem; Elder John Page, as I understand, is to accompany him.

We have had a Conference, I suppose the best that the church has ever had. It commenced with preaching, on Sunday the 5th April, and continued until Thursday evening. There was more than seventy baptized during Conference; amongst them was Mr. and Mrs. Davis, merchant, in Commerce. It is said there were 3,000 persons present. We had fine weather, and a beautiful situation for the meeting; it was a small valley surrounded with hillocks. * * Elder Joseph Smith, Jun., preached on the first principles. * * We had all the Congress business pertaining to our persecution and banishment from

the state of Missouri, before the Conference for consideration.

It would seem that the general government will do nothing for us, but have recommended us to seek for redress in Missouri. THE CHURCH DECLARED THEIR DETERMINATION TO APPEAL TO A HIGHER TRIBUNAL. I CANNOT DESCRIBE THE SENSATION CAUSED BY THREE THOUSAND VOICES CRYING AMEN TO THIS DECISION—IT SEEMED TO REND THE HEAVENS.

On Thursday Elder H. Smith spoke on the subject of the word of wisdom, temperance, &c., at some length; he was followed by Elder J. Smith, on the same subject. Elder Page preached an excellent discourse on the parable of the "prodigal son," showing the folly of comparing him to a returning sinner; for the "elder brother was angry." Where are sectarian saints angry at the return of a sinner or backslider? Never. He spoke of Esaau, and the gentile nations who were to live by the sword. The description he gave of them was true and laughable; for instance, when England and America were at war, they each had their chaplains praying for victory; saying, "Lord, give us the victory over our neighbour Christians." Then began the battle: cannons roaring, guns firing, swords clashing, &c. If the Lord answered their prayers, they would be like the story he had heard of the two cats which eat each other up. He next touched upon the Lord's dealings with Jacob. He described the return of the ten tribes, and spoke of the way that the eagle's eye had not seen, nor the lion's whelp walked therein, Job 28, the reason was, it was in the bottom of the deep; but would be cast up as a highway for the great northern army to return! His discourse was excellent.

Elder Hyde preached on the gathering; his discourse was beautiful; but I had to leave before he had done, to be in time for the boat.

April 14th: Dear Husband, I went over the river yesterday, and I got a letter from you, dated 15th Feb.; I never received a letter that gave me so much real comfort as it has done. I do rejoice, and praise God for what he has done in bringing my dear brother George, and sister Ann, into the church, (the only church with which the Lord is well pleased.) I do hope that the rest of our dear scattered ones may yet be gathered into the fold, and yet live and reign with our blessed Lord and Saviour.

Give my kindest love to all my dear friends; I hope to see many of them yet in time, and also spend a glorious eternity with them.

I feel my heart bowed down before the Lord, and filled with thanksgiving and praise for his providential care of you and your companions in crossing the waters, and in supplying your wants; and, above all, that he condescends to bless and crown your labours with success.

I do pray that his work may roll on, and that hundreds of the sincere in heart out of every church and people may be added to it, such as shall be eternally saved.

It will not be long before the church of Christ will arise, "bright as the sun, fair as the moon, and terrible as an army with banners." I saw sisters Pratt, Kimball, Young, Woodruff, Turley, Smith, Thomson, Clark, and Hadlock; also, Dr. Richards, and Father John Smith. They and their families are well. * * * It is said that the Indians are breaking out, and committing many outrages in Upper Missouri. Several families have left in consequence, and

came here. They are calling out the Militia. * * * My love to all my dear friends, as if I mentioned them by names. Believe me, as ever, your affectionate wife.

LEONORA TAYLOR.

PROCEEDINGS OF THE CONGRESS

OF THE

UNITED STATES,

In relation to the late Persecution of the Saints, the judgments of God beginning to be poured upon that Nation on account of innocent blood which cries to heaven unavenged—and thus beginning to fulfil a remarkable Prophecy, published by the Saints Seven years ago.

The persecution of the Saints, by the State of Missouri, commenced in 1833, and in 1834 the Lord gave a Revelation, commanding the Church to appeal to the Judge for redress; and if he refused to hear them, they were to importune at the feet of the Governor of the State; and if he refused to hear them, they were to importune at the feet of the President of the United States; and if he refused, THEN, THE LORD PROMISED "TO COME OUT OF HIS HIDING-PLACE, AND VEX THAT NATION IN HIS FURY, AND IN HIS HOT DISPLEASURE." The Revelation was printed at the time, and a copy of it sent to the Governor of Missouri, and another to President Jackson. Since that time we have appealed to all the different authorities both of the State and General Government for redress; but in vain. Our blood yet cries to us from the ground unavenged.

The following is the decision of Congress on the subject:—

TWENTY-SIXTH CONGRESS—FIRST SESSION.

In Senate of the United States, March 4, 1840. Submitted, laid on the table, and ordered to be printed.

Mr. WALL made the following Report:—

The Committee on the Judiciary, to whom was referred the memorial of a delegation of the Latter-Day Saints, report—

The petition of the memorialists sets forth, in substance, that a portion of their sect commenced a settlement in the county of Jackson, in the state of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that county in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of 120,000 dollars; that the society thus expelled amounted to about 1,200 souls; that no compensation was ever made for the destruction of their property in Jackson; that, after their expulsion from Jackson county, they settled in Clay county, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office, where they resided peaceably for three years, engaged in cultivation, and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay county, that they should purchase their lands, and the Saints should remove, which was complied with on their part, and the Saints removed to the county of Caldwell, where they took up their abode, and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay county never paid them

for their lands, except for a small part. They remained in Caldwell from 1836 until the fall of 1838, and, during that time, had acquired, by purchase from the government, the settlers, and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of the lands in Davies and Carroll counties—the former county being almost entirely settled by the Saints, and they were rapidly filling up the two latter counties. Those counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well-improved farms, well stocked. Lands had risen in value to ten, and even twenty-five dollars per acre, and those counties were rapidly advancing in cultivation and wealth. That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement and the perpetration of many scenes of lawless outrage, which are set forth in the petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain.

They allege that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and, finally, a force was organised, under the authority of the Governor of the state of Missouri, with orders to drive the Saints from the state, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the state. Several of the Saints were arrested and imprisoned on a charge of treason against the state, and the rest, amounting to about 15,000 souls, fled into other states, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors; and concludes by saying that they see no redress, unless it be obtained of the congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men;—to which decision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and, after full examination and consideration, unanimously concur in the opinion, that the case presented for their investigation is not such a one as will justify or authorise any interposition by this government. The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government, in any manner whatever.

The allegations in the petition relate to the acts of the citizens, and inhabitants, and authorities of the state of Missouri, of which state the petitioners were, at the time, citizens or inhabitants. The grievances complained of in the petition are alleged to have been done within the territory of the state of Missouri. The committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the courts of judicature of the state of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the state of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed. It can never be presumed that a state either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons.

The committee therefore report that they recommend the passage of the following resolution:—

Resolved, that the committee on the judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorial.

Since this decision was given, the Lord has begun to vex that Nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens and to execute justice according to their own constitution.

The late news from that country brings details of destructions by floods, whirlwinds, tempests, &c. to a remarkable extent.

The city of Natchez has been nearly destroyed in a moment by whirlwind, storm, and tempest. 60 boats were sunk—houses and churches blown to atoms—and more than 300 persons killed.

The destruction of property was estimated at five million of dollars.

The Mississipi River was overflowing cities and farms within its reach, for the distance of 1100 miles up and down its banks. Fears were entertained for the safety of New Orleans.

A hail-storm had visited a section of Carolina, such as had never been witnessed before. Some of the stones were said to measure 9 inches in circumference. This swept their growing crops, killed some of their cattle, broke their windows, &c.

The floods were rising in some of the Southern States. Whole cities were under water, and the destruction of life and property was immense, the property amounting to several millions.

The insects were devouring their crops on the high grounds which the flood could not reach; and great commercial distress prevailed everywhere in their towns.

MINUTES OF THE GENERAL CONFERENCE.

A general conference of the church of Jesus Christ of Latter-day Saints, was held in the Carpenters' Hall, Manchester, on the 6th day of July, 1840, it being the 1st day of the 4th month of the 11th year of the church, when the following officers of the travelling high council were present, viz., Elders B. Young, P. P. Pratt, Wd. Woodruff, J. Taylor, Wd. Richards, H. C. Kimball, and G. A. Smith; other officers, viz., high priests, 5; elders, 19; priests, 15; teachers, 11; and deacons, 3.

The meeting being called to order, a little after ten o'clock, by Elder W. Clayton, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Pratt be chosen president of the conference, which was carried unanimously.

Elder W. Clayton was chosen clerk.

The meeting was opened by singing and prayer by the president.

Elder B. Young then proceeded to prefer charges against Elder T. Green, viz., first, for giving way to a false spirit; secondly, for abusing a young female, by accusing her, in a public meeting, of things which he could not

prove; and thirdly, for abuse to the house and congregation at Dukinfield, June 28th, 1840.

The president then proceeded to ask Elder Green whether he was guilty of these charges or not. He immediately pleaded guilty, and acknowledged.

After Elder Young had made considerable remarks to the meeting present, touching the conduct of Elder Green, he proposed that Elder Green go to those characters whom he had abused and insulted, and make confession to them as far as the offence extended, and then to be suspended from office for a season.

The president then made remarks to the same effect, and put it to the vote of the meeting, viz., that he shall make confession, as stated above, and be suspended from office for a season.—Carried.

The president asked Elder Green if he was willing to make confession, who immediately agreed to do it the first opportunity.

The meeting adjourned a little after twelve o'clock.

At two o'clock business commenced by singing and prayer, when the president called upon the officers to represent the different branches of the church, which was done in the following order, viz.:—

			Members.	Elders.	Priests.	Teachers.	Deacons.
The Branch at Manchester, represented by Elder W. Clayton..			280..	3..	5..	5..1	
Ditto	Preston,	ditto	Elder Jos. Fielding.	354..	6..	8..	4..2
Elders Kington and Browett presented the Minutes of the Conferences held in Herefordshire, which were read by Elder Willford Woodruff, representing 33 Branches of the Church..			534..	10..	52..	13..0	
Elder Alfred Cordon read the Minutes of the Conference held at Hanley, Staffordshire, representing 7 branches of the Church.			168..	4..	13..	6..2	
The Branch at Liverpool, represented by Elder John Taylor ..			78..	1..	3..	2..0	
Elder Jos. Fielding read the Minutes of the Thornley Conference.							
The Branches at Chaighley and Thornley, represented by Elder William Kay			30..	3..	2..	1..1	
The Branch at Ribchester, represented by Elder Francis Clark.			22..	2..	0..	1..0	
Ditto	Waddington,	ditto	John Ellison	58..	0..	2..	2..1
Ditto	Clithero,	ditto	Brother Lofthouse..	35..	1..	3..	1..0
Ditto	Clitburn,	ditto	Elder John Bond...	91..	2..	2..	2..0
Ditto	Downham,	ditto	J. Spencer	25..	0..	1..	0..0
Ditto	Grindleton,	ditto	Elder Joseph Fielding	5..	0..	1..	0..0
Ditto	Whitemore,	ditto	J. Spencer	3..	0..	0..	0..0
Ditto	Burnley,	ditto	Elder H. C. Kimball	27..	1..	1..	1..0
Ditto	Blackburn,	ditto	Elder H. C. Kimball	17..	0..	1..	0..0
Elder Reuben Hadlock read the Minutes of the Conference held at Paisley, Scotland, representing 5 Branches of the Church..			106..	6..	5..	3..2	
The Branch at Alston, represented by Elder John Sanders..			36..	2..	2..	2..0	
Ditto	Brampton,	ditto	John Sanders..	36..	1..	1..	0..0
Ditto	Longton,	ditto	Elder Bradshaw	54..	2..	4..	2..0

Ditto	Penwortham,	ditto	Elder P. Melling	77..	4..	1..	1..1
Ditto	Whittle,	ditto	Elder Rd. Withnall..	16..	1..	4..	0..0
Ditto	Southport,	ditto	R. M'Bride	10..	1..	0..	2..0
Branches at Daubers-Lane and Eccleston, by Eld. Rd. Withnall				42..	0..	1..	3..0
The Branch at Hunters-Hill, represented by Richard Benson..				18..	1..	1..	1..0
			Odd Members.....	8..	0..	0..	0..0
Ditto	Bolton,	ditto	Elder D. Wilding	61..	1..	3..	3..0
Ditto	Bury & Elton,	ditto	Elder D. Wilding	19..	0..	0..	0..0
Ditto	Ratcliff,	ditto	Elder Amos Fielding.	11..	0..	0..	0..0
Ditto	Bedford, &c.	ditto	Elder Willard Richards	40..	1..	1..	0..0
Ditto	Stockport,	ditto	Elder M. Littlewood..	86..	2..	1..	2..1
Ditto	Dukinfield,	ditto	Elder Henry Royle ..	41..	1..	1..	0..0
Ditto	Macclesfield,	ditto	Samuel Heath	14..	0..	2..	0..0
Ditto	Middlewich,	ditto	ditto	20..	0..	1..	1..1
Ditto	Peover,	ditto	ditto	24..	0..	1..	1..1
Ditto	Northwich,	ditto	William Berry	14..	0..	1..	0..0
Ditto	Altrincham,	ditto	ditto	4..	0..	0..	1..0
Ditto	Whitefield,	ditto	Walker Johnson	14..	0..	1..	0..0
Ditto	Pendlebury,	ditto	Elder W. Clayton	13..	0..	1..	1..0
Ditto	Eccles,	ditto	ditto	5..	0..	0..	0..0
Ditto	West Bromwich,	ditto	Elder Theodore Turley	16..	0..	1..	1..0

After the officers had got through with the representations, the president introduced the new hymn book; and, after suitable remarks had been made by him and Elders Young and Kington, the president asked the conference if they were satisfied with the labours of those who had made the selection, and if they received the book. The unanimous approbation of the meeting was immediately manifested.

ORDINATIONS.

Moved by Elder Young, seconded by Elder Woodruff; that T. Kington be ordained High Priest—carried. Moved by Elder Young, seconded by Elder G. A. Smith; that Alfred Cordon be ordained High Priest—carried. Moved by Elder Young, seconded by Elder H. C. Kimball; that Thomas Smith be ordained High Priest—carried. Moved by Elder Richards, seconded by Elder B. Young; that John Albiston be ordained Elder—carried. Also, by the same, that John Blezard be ordained Elder—carried: and that William Berry be ordained Elder—carried. Moved by Elder Woodruff, seconded by Elder Richards; that Joseph Singer be ordained Priest—carried. Moved by Elder Woodruff, seconded by Elder Kimball; that George Walker be ordained Priest—carried. Moved by Elder Woodruff, seconded by Elder Young; that John Smith be ordained Priest—carried: also, by the same, that Robert Williams be ordained Priest—carried; and that William Black be ordained Priest—carried. Moved by Elder Woodruff, seconded by Elder Kimball; that John Melling be ordained Priest—carried. Moved by Elder Young, seconded by Elder Richards; that John Sanders be ordained Elder—carried. Moved by Elder Kimball, seconded by Elder Young; that John Parkinson be ordained Elder—carried. Moved by Elder Richards, seconded by Elder Kimball; that James Worsley be ordained Elder—carried: also, by the same, that John Allan be ordained Elder—carried; and that John Swindlehurst be ordained Priest—carried.

Elder B. Young then called upon those officers, whose circumstances would permit them to devote themselves entirely to the work of the ministry, and would volunteer so to do, to stand up, when the following names were taken, viz., of the travelling high council, B. Young, H. C. Kimball, John Taylor, Willford Woodruff, Willard Richards, and Geo. A. Smith; other officers, viz., Wm. Clayton, Reuben Hadlock, H. Clark, Theodore Turley, Joseph Fielding, Thos. Richardson, Amos Fielding, John Parkinson, John Wytch, John Needham, H. Royle, John Blezard, D. Wilding, Charles Price, Joseph Knowles, William Kay, Samuel Heath, William Parr, R. McBride, and James Morgan.

Moved by Elder Richards, seconded by Elder Kimball, that Elder P. Melling be appointed to preside over the following branches of the church, viz., Preston, Longton, Penwortham, North Meols, and Southport.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Richard Withnall be appointed to preside over the branches of the church at Whittle, Dauber's Lane, Chorley, Hunter's Hill, and Euxtonburgh.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Thos. Smith be appointed to preside over the branches of the church at Clithero, Chatburn, Downham, Chaighley, Grindleton, Whitemore, Burnley, Blackburn, Ribchester, and Thornley.—Carried.

Moved and seconded, that President Fielding and his councillors be set at liberty from the charge which they have sustained as a presidency, that they may have the privilege of more fully entering into the field of labour; and that their labours were accepted.—Carried.

Elders Young and Richards then proceeded to ordain those who had been nominated to their respective offices, after which the president called upon the clerk to read over the minutes, which being done, they were accepted by the unanimous voice of the conference.

Moved by Elder Kimball, seconded by Elder Young, that this conference be adjourned to the 6th day of October next, to be held in the Carpenters's Hall, Manchester, at ten o'clock, a.m.—Carried.

Pursuant to previous notice, a General Council of the Church Officers was held in the Council-room, at the Star Office, Manchester, on the 7th day of July 1840. The Meeting being opened by prayer by Elder Kimball, Elder Young began to speak concerning those Officers who had volunteered to devote themselves wholly to the ministry, when:—

It was moved and seconded, that Brothers Wm. Kay and T. Richardson go to Herefordshire to labour in that region, with Eld. Kington.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Clark go with Elder Hadlock to Scotland.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Fielding go to Bedford.—Carried.

Moved by Elder Richards, seconded by Elder Kimball that Brother Amos Fielding go to Newcastle-upon-Tyne.—Carried.

Moved by Elder Kimball, seconded by Elder Woodruff, that Brother D. Wilding go to Garway, Herefordshire.—Carried.

Moved by Elder Young, seconded by Elder Woodruff, that Brother W. Clayton go to Birmingham.—Carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother John Needham go with Brother Clayton to Birmingham.—Carried.

Moved by Elder Richards, seconded by Elder Young, that Brother H. Royle, go to Sheffield.—Carried.

Moved by Elder Clayton, seconded by Elder Young, that Brother John Albiston take charge of the following branches of the church, viz., Dukinfield, Hyde, Woolley Hill, Ashton, and Staley Bridge.—Carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Joseph Knowles accompany Elder Hadlock to Scotland.—Carried.

Moved by Elder Richards, seconded by Elder Young, that Brother John Wytch go with Elder Amos Fielding to Newcastle-upon-Tyne.—Carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that Brother Wm. Parr go to Sandbach and Congleton.—Carried.

Moved by Elder Richards, seconded by Elder Pratt, that Brother Heath continue his labours in Macclesfield.—Carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother John Blezard go to Cornshaw.—Carried.

Moved by Elder Kimball, seconded by Elder Richards, that Brother Robert McBride go to Lancaster.—Carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother James Morgan abide in his own neighbourhood, to labour with Elder D. Wilding.—Carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that Brother Price give up his business, and labour under the advice of Elder Kington, as the way opens.—Carried.

Moved by Elder Richards, seconded by Elder Kimball, that Brother William Black go to Lisbourne, Ireland, as the way opens.—Carried.

Moved by Elder Richards, seconded by Elder Smith, that Brother John Parkinson have a roving commission, so long as he keeps busy, and doing good.—Carried.

After Elder Young had addressed the meeting upon several important items, it was moved by Elder Young, seconded by Elder Kimball, that this meeting be adjourned to the next conference.

The meeting then dismissed by blessing from Elder Young.

P. P. PRATT, PRESIDENT.
W. CLAYTON, CLERK.

CORRESPONDENCE.

TO THE EDITOR OF THE MIL. STAR.

Beloved Brother,

Feeling that a history of the rise and progress of the work of the Lord in Herefordshire and the regions round about would be interesting to the Saints, I proceed to lay before you a brief sketch of the same, and of my labours and those of my brethren in that region.

I arrived at Frooms-Hill, Castle Froom, Herefordshire, on the 4th of March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and

on the evening following, the 5th of March, for the first time I preached the fulness of the gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a still larger number at Mr. Benbow's, and preached unto them the first principles of the gospel, viz., faith in Christ, repentance and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday, the 8th, and baptized seven, and confirmed thirteen, and broke bread unto them.

Several of those who were baptized were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people who had formerly belonged to the body of the Primitive Methodists, but had separated themselves from that body, and chosen the name of United Brethren. They had from forty to fifty preachers, and about the same number of established places of meeting, including one or two chapels. Mr. Thomas Kington was the superintendent of the church of the United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 15 to 20 miles. This people almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

I continued preaching and baptising daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the superintendent of the United Brethren, before whom I gave an account of the rise and progress of the church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set his hand to accomplish in these last days. Mr. Kington received my testimony and sayings with candour, and carried the case before the Lord, made it a subject of prayer, and asked the Father, in the name of Jesus Christ, if these things were true, and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an elder, and he went forth and began to preach the fulness of the gospel. I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about 120 members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the gospel would meet a welcome reception,—and all this during the term of one month and five days.—*Continued in next.*

ERRATA.

37 page, last line, *for* "Wakefield," read *Chaighley.*

39 page, 7th line from top, for "Walker ford," *read Chaighley*; and, next line, *for* "good," read *feeble.*

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THE

LATTER-DAY SAINTS

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THE MILLENNIUM.

Continued from No. 1, Page 8.

Having shown something of the nature of the Millennium, and of the manner and means of its introduction, we now proceed to an enquiry into the signs of the times; in order to discover when these mighty revolutions will take place.

In the first place, we would observe in regard to the age of the world, that the Bible Chronology varies, so as to leave room for difference of opinion. But even if all could agree as to the Bible Chronology, still it is not sufficiently definite as to the fractions of time, or parts of years, between each birth and death; but gives the genealogy in round numbers. This gives room for a number of years variation: but still it is very generally believed in Christendom, that we live somewhere in the latter end of the sixth millennium or thousand years.

Our aim is at certainty and demonstration in all our teachings; therefore, we shall not attempt to found a theory upon the genealogy or age of the world, as a means of arriving at a knowledge of the times of the fulfilment of these glorious events. But, we shall contrast the present state of the world and the passing events, with the prophecies and their fulfilment. In this way Jesus has told us in his word that we might KNOW WHEN HIS COMING WAS NIGH, EVEN AT THE DOORS.

Modern inventions and discoveries, for instance, the mariner's compass,—the art of printing,—the discovery of America,—steam navigation and railway travelling, &c. are all so many preparatory steps to open the way for a short work on the earth; both as it regards the spread of intelligence, the speed of news, or the expeditious conveyance of those who are to be gathered, with their substance. For instance, how could Israel be brought from the four quarters of the earth, and from the islands of the sea, by the means or assistance of the Gentiles, unless America and the islands of the sea had first been discovered by the Gentiles, and brought into familiar intercourse with other parts of the earth?

How could the ships of Tarshish bring them home without the aid of the mariner's art? How could they fly as a cloud, or as the doves to their windows, without something like steam-boats and railroads to convey them as swift as the cloud, or as swift

as the dove. While at the same time a cloud of steam is seen accompanying them in their passage.

How can "fishers and hunters, fish and hunt them from every mountain, from every hill, and out of the holes of the rocks," unless these messengers first know of every mountain, hill, and rock where they are scattered? And unless they have means to convey themselves there with the news, and to bring home those who hearken to the message?

From all these considerations we say, that whatever motives men have been actuated with, in bringing about these modern events and inventions, still the hand of God and his own peculiar providence is in all these things—they all came about by the inspiration of his Spirit. He rules and moves all these things, after the council of his will; and he will fulfil in their times and their seasons.

The God who said to Cyrus "I girded thee, thou hast known me,"—The God who raised a Nebuchadnezzar to the most exalted station, and set him on a throne of power, to rule and reign over the nations;—this same God has inspired a Columbus, and gave him the keys of the ocean, that he might bring together the ends of the earth. This same God has inspired men (who did not know him, and who did not acknowledge that they were aided and inspired by his Spirit) to invent all these useful arts and improvements; and all this to fulfil the words of the prophets. Thus, it seems, that all things are prepared for the great gathering and restoration of Israel, so far as it regards the temporal means.

While mankind have been advancing with such rapid strides in regard to a knowledge of the earth, and of the arts and sciences, let us enquire into the political movements of the latter times, and see if all things have not been preparing in a political point of view, for the gathering of Israel, and for the great restoration of all things.

In the first place, civil and religious liberty had need to be established upon a firm basis among men, without which, the messengers who should be commissioned to bear this message would bring themselves and their adherents into immediate contact with the laws of every nation where they ministered, and thus be liable to destruction at every step.

The great nations of the earth have been rapidly advancing in civil and religious liberty, from the days of the "Reformation" until now, and especially since the bright constellation displayed its glory in the West.*

In the United States, in England, in France, and in many other countries, mankind have liberty to think, to speak, and to act, in religious matters, according to the dictates of their consciences.

But there still remained one grand impediment in the way of the gathering of Israel, viz., the Turkish Empire. This despotic principality had for centuries held the land of Israel in bondage, had trodden under foot the Holy City, and almost made a desert of that land which once "flowed with milk and honey;" while, at the same time, the civilized nations of the earth were made to tremble at its power, or to stand afar off from its oppressive rod.

This power must, of necessity, be broken or diminished, if not destroyed, before the restitution could commence.

* Establishment of the American Republic.

But look at the revolutions of the last fifteen years in that country! Rent by internal commotions, her provinces have become dismembered. The Greeks and the Egyptians, in turn, have revolted, and become separate independent Governments. The victorious army of Mehemet Ali has twice shaken the empire to its foundation; while the plague has wasted its inhabitants, and the Christian powers destroyed its fleets. Russia, at one time, had opened wide its mighty grasp, and was about to swallow it up, but was prevented by the timely intervention of other nations. Thus, with many symptoms of approaching dissolution, it still survives—the mere shadow of what it once was.

All the Protestant powers are already contemplating the establishment of the Jews in Palestine. This very season the Sultan has granted a constitution for the government of the Turkish Empire, giving equal protection to Jew, Christian, and Mahometan. The English have appointed a Consul in Jerusalem for all Palestine, and the Jews are actually beginning to return, and to enjoy civil and religious liberty in their own land.

Thus, all things seem preparing, in a political point of view, for the great restitution of Israel; and it is a matter of certainty, that, when the Jews gather home and rebuild Jerusalem, the second coming of Christ and the Millennium are just at the door.

Add to these considerations the signs of the times, in regard to the fulfilment of the latter part of the 21st chapter of Luke and other corresponding Scriptures, and we shall have reason to feel assured that the Second Advent is near, with the same assurance which we feel in regard to the near approach of summer when we see the trees put forth their leaves and blossom.

Contemplate the signs in the heavens which have been shown forth during the last ten years, together with the signs in the earth. "Distress of the nations with perplexity," &c.; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," &c. All these things will convince the careful observer that the Second Advent is near, with all its attendant revolutions and events.

But, after all we have said on these subjects, the Latter-Day Saints have other assurances as it regards the time of the fulfilment of these things. The Lord has not left them in uncertainty: they KNOW THE SIGNS OF THE TIMES.

The whole tenor of the "Book of Mormon" goes to show, in definite terms not to be misunderstood, that, when that record should come forth in the latter day, and be published to the Gentiles, and come from them to the house of Israel, it should be A SIGN, A STANDARD, AN ENSIGN, by which they might KNOW THAT THE TIME HAD ACTUALLY ARRIVED FOR THE WORK TO COMMENCE AMONG ALL NATIONS, IN PREPARING THE WAY FOR THE RETURN OF ISRAEL TO THEIR OWN LAND. This work was first published among the Gentiles in 1830, and the fulfilment of its predictions have rolled on, from that time to the present, in so manifest a manner, that the most sceptical have only to be acquainted with its contents, and be a careful observer of passing events, to place the matter beyond a doubt in their minds as to the truth of the record.

The "Latter-Day Saints" are in possession of revelations and prophecies, both in that record and in their other books, which make known, in

plainness, that all these great events are near at hand,—indeed, this is the very message they have borne for ten years to the world. They have been sent for the express purpose of preparing the way of the Lord, and to make his path straight, that a Church or Bride might be prepared to meet him, and to inherit the blessings promised to the fathers, to be fulfilled in the last days.

BOOK OF MORMON.

(Extract from Page 612.)

"An epistle of my father Mormon, written to me Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying, my beloved son Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work. I am mindful of you always in my prayers, continually praying unto God the Father in the name of his holy child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

And now my son I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labour diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptise little children. Behold I say unto you that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptised, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to

suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love: and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ.—For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works. Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and loliness of heart, cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. Behold, my son, I will write unto you again, if I go not out soon against the Laamanites.—Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction, except they should repent. Pray for them, my son, that repentance may come unto them. But behold I fear lest the spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority, which cometh from God; and they are denying the Holy Ghost. And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Saviour himself. Farewell, my son, until I shall write unto you, or shall meet you again. —Amen.

REVELATION.

(Extract from the Doctrine and Covenants, Page 90, Sec. 4, Par. 5.)

5. And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

6. Therefore, as I said concerning the Sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctifyed by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receive me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father, receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present, this day, by my own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

7. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me: and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

8. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

9. Verily, verily, I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain stedfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

10. Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's highpriests: ye are they whom my Father hath given me: ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

11. In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

12. Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

13. And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

14. Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow,

they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who is in heaven knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour, that portion that shall be meted unto every man.

15. Therefore, let no man among you, (for this commandment is unto all the faithful who are called of God in the church unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.—And whoso receiveth you, there I will be also; for I will go before your face, I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

16. Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness, until all shall know me who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

17. The Lord hath brought again Zion
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And truth is established in her bowels:
And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

18. And again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop

in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

19. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

20. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

21. Therefore, let every man stand in his own office, and labour in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

22. And, behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

23. And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh; and their house shall be left unto them desolate. Let him trust in me, and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed.

24. And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble; for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.

CORRESPONDENCE.

(Continued from No. 3, Page 72.)

While in the midst of my labours, I received a letter from Liverpool, informing me of the arrival of Elders Young, Kimball, P. P. and O. Pratt, G. A. Smith, and R. Hadlock; who had sailed direct from New York. I was requested to meet them in council at Preston, which called me from this field of labour for a season.

On the 10th of April, I took my departure from the Saints in Here-

fordshire and adjoining country, numbering about 160; whom I left rejoicing in the fulness of the gospel, and hundreds of others who were ready to be baptised as soon as a proper time and opportunity offered. I arrived in Preston on the 13th, *via* Worcester, Wolverhampton, Burslem, and Manchester, a distance of about 170 miles, visiting the churches by the way. On my arrival in Preston I was blessed with the happy privilege of once more greeting my Brethren of the Travelling Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April, in the first Council and General Conference, which they have ever held as a quorum, in a foreign nation.

After spending several days together, (during which time much business of importance was transacted for the church,) it became necessary for us again to separate, in order to labour in different parts of the vineyard, which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the churches by the way until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labours by Elder Willard Richards. We took locations in different parts of this new field of labour, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire. We continued preaching, and baptising, and administering in the ordinances of the gospel daily unto such as would receive our testimony, and obey the gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered and multiplied on every hand, until several hundreds, including more than fifty preachers of the various sects, were rejoicing in the fulness of the everlasting gospel; and felt to praise God that they had lived to behold the day when the Lord had set his hand to prune his vineyard once more with a mighty pruning, and to establish the gospel in its ancient purity again upon the face of the earth; and in many instances, signs followed the believer, according to the promise of the Saviour. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the gospel, and frequently we have baptised from eight to twelve the first time of meeting with the people in new places, and preaching the word of God unto them. Elder Young laboured with us about one month, during which time many were baptised, confirmed, and numbers ordained to preach the gospel, and while the saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his council.

As it became necessary for Elder Young to return to Manchester, to assist in preparing a Collection of Hymns and other matters, he took the parting hand with us on the 20th day of May; and Elder Richards and myself continued our labours in the vineyard, in connexion with Elder Kington, who had given himself wholly to the work of the ministry. The Lord still continued to bless our labours, and added daily unto the church; new doors were opening on every hand—a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of laborers. Notwithstanding there were about fifty ordained elders

and priests in this part of the vineyard, yet there was equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labours in this region until the time drew near for the General Conference in Manchester on the 6th of July. But before leaving the Saints, we considered it wisdom to set in order the Church, and organize them into Branches, and Conferences, that they might be properly represented before the General Conference. Therefore, we held two Conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organised twelve branches, and transacted such business as the occasion required. The second Conference we held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty branches of the church. The minutes of the above-named Conferences I present you for publication, if you think proper. On the day following, Elder Richards and myself took our leave of the Saints at Froome Hill, Herefordshire; but, before leaving, we repaired to a pool three times to baptize and confirm numbers that came to us and requested these ordinances at our hands. Elder Richards laboured in this part of the vineyard about two months, during which time he travelled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals of his ministry. I received much benefit from the counsel which he gave in the organization of the Churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the interesting seasons we have enjoyed together during these two months will not be easily erased from my memory. It was with no ordinary feelings that we took our departure from the Saints in Herefordshire, on this occasion; for, less than four months since, I proclaimed the fulness of the gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. We felt constrained to offer up the gratitude of our hearts unto our heavenly Father for so abundantly blessing our labours in the vineyard of the Lord.

Thus having finished our labours in this region, for a season, we took coach at Ledbury, to return to Manchester to attend the General Conference, to be held on the 6th of July. I parted with Elder Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a Conference on the 29th of June, in Hanley, at the Staffordshire Potteries, in company with Elder G. A. Smith and others, after which I arrived in Manchester, and was once more blessed with the privilege of sitting in a General Conference with the Travelling Council, and many Elders and Saints, where much business of interest was transacted. Notwithstanding we have been under the necessity of leaving the vineyard in Herefordshire and the surrounding country, in order to visit other places, yet the work continues to increase daily. Never at any time had it been more prosperous than when we left;

and I now take the liberty, through the channel of the press, to invite all in that region of country, and in all other places, into whose hands these lines may fall, that have not already obeyed the fulness of the gospel of Jesus Christ, to repent of all their sins, and be baptized in water for the remission of their sins, that they may receive the gift of the Holy Ghost by the laying on of hands,—that they may have upon them the wedding garment, that their lamps may be trimmed and burning, and be prepared to go forth and meet the Bridegroom, who is at the door—for the day when the Lord Jesus shall cleanse the earth, by the spirit of judgment and the spirit of burning, from sin, wickedness, and pollution, until it becomes a fit abode for the Saviour to dwell upon, and reign one thousand years with his Saints.

W. WOODRUFF.

Manchester, July 9th, 1840.

MINUTES OF THE CONFERENCE

HELD AT THE

GADFIELD ELM CHAPEL, IN WORCESTERSHIRE, ENGLAND,

JUNE 14TH, 1840.

The Preachers and Members of the Bran Green and Gadfield Elm Branch of the Froome Hill Circuit of the United Brethren met at the Gadfield Elm Chapel, Worcestershire, June 14th, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen President, and Elder Daniel Browett, Clerk, for the meeting. The meeting opened by prayer by Elder W. Woodruff. Remarks were then made by the President, respecting the business of the day, and the necessary changes which must take place.

It was moved by Elder T. Kington, seconded by Elder Daniel Browett, that this meeting be hereafter known by the name of the "Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-Day Saints," organised and established by the will and commandment of God, in the United States of America, on the 6th day of April, A. D. 1830, this being the eighth day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder W. Woodruff, seconded by Elder T. Kington, that William Jenkins be ordained an Elder, and William Coleman, Joseph Finkins, William Pitt, and Robert Harris, be ordained to the office of priest; and that George Burton, James Palmer, and William Loveridge, be ordained Teachers. Carried unanimously. Ordained under the hands of Elders Richards and Woodruff.

Moved by Elder Kington, seconded by Elder Woodruff, that

Robert Clift, Priest,	have the care of	the Church at Dymock.
James Palmer, Priest,	ditto	Kilcott.
John Hill, Priest,	ditto	Twigworth.
William Coleman, Priest,	ditto	Bran Green.
Thomas Brooks, Priest,	ditto	Ryton.
John Smith, Priest,	ditto	Lime Street.

Charles Hayes, Priest,	ditto	Dearhurst.
Thomas Smith, Priest, Assistant,	ditto	ditto.
John Vernon, Priest,	ditto	Apperly.
William Baylies, Priest, Assistant,	ditto	ditto.
John Arlick, Priest,	ditto	Norton.
John Spires, Priest,	ditto	Leigh.
John Davis, Priest, Assistant,	ditto	ditto.
Thomas Oakey, Priest,	ditto	Gadfield Elm.

And that Elder Daniel Browett take charge of the Churches on the south side of the river Severn, and Elder William Jenkins take charge of the Churches on the north side of the river Severn. Carried unanimously.

Moved by Elder Woodruff, and seconded by Elder Richards, that Elder Thomas Kington be the presiding Elder over all the Churches composing this Conference. Carried.

Meeting adjourned to two o'clock.

Met at two o'clock, according to adjournment, and administered the sacrament to a large congregation of Saints, accompanied by many observations on various subjects by the President. Ten Members were confirmed under the hands of Elders Woodruff and Kington. Remarks were made by the President respecting the *blessing of children:* seven children were then blessed under the hands of Elders Woodruff and Kington.

Moved by Elder Kington, seconded by Elder Woodruff, that Elder Daniel Browett represent this Conference to the General Conference, at Manchester, on the 6th day of July next. Carried.

Moved and carried, that the Clerk present to the presiding Elder, T. Kington, for safe keeping, a copy of the Minutes of this Conference, and also to the General Conference. The above Minutes were then read and adopted, article by article, when it was moved by the President, and seconded by Elder Woodruff, that this Conference be adjourned to the 13th day of September next, at this place. Carried unanimously. Conference closed by prayer.

After which, the Elders and Officers present met in Council, and voted unanimously to establish a weekly Council of the Officers of said Conference, to be held alternately on the south and north sides of the river Severn, to commence at Leigh on the 26th instant; and organised the same by appointing Elder Daniel Browett President, and John Hill, Priest, Standing Clerk, on the south side of the river; and also, on the north side, by appointing Elder William Jenkins President, and John Smith, Priest, Standing Clerk; to assemble on the 3d of July next, at Turkey Hall. After passing many other votes of minor importance, accompanied by much instruction from Elders Richards and Woodruff, touching the duties of the several officers in their relations to each other and the Church, the Council adjourned; and it is worthy of remark, that no dissenting vote or voice was seen or heard during the day, either in Conference or Council.

WILLARD RICHARDS, President.

DANIEL BROWETT, Clerk.

MINUTES OF THE CONFERENCE
HELD AT STANLEY HILL, CASTLE FROOME, HEREFORDSHIRE, JUNE 21ST, 1840.

The Preachers and Members of the Froome Hill Circuit of the United Brethren met at the house of Elder John Cheese, on Stanley Hill, Herefordshire, England, June 21st, A. D. 1840, at ten a. m., according to previous notice, when the meeting was called to order by Elder Thomas Kington, and Elder Willford Woodruff was chosen President, and Elder John Benbow, Clerk of the meeting. After prayer by Elder Richards, and remarks by the President concerning the business of the day, it was

Moved by Elder T. Kington, and seconded by Elder J. Benbow, that this meeting be hereafter known by the name of the "Froome's Hill Conference of the Church of Jesus Christ of Latter-Day Saints," organised and established by the will and commandment of God in the United States of America, on the 6th day of April, A. D. 1830, this being the 15th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, that

Thomas Clark,		James Hill, and
Charles Price,		Samuel Jones, be ordained Elders;
Also that John James,		John Morgan,
Joseph Shinn,		Samuel Badham, and
Henry Jones,		John Dyer, be ordained Priests;
James Baldwin,		
Also that Robert Hill,		James Skinn, and
George Brooks,		James Watkins, be ordained Teachers.

Carried unanimously; and ordained under the hands of Elders Woodruff and Richards.

Moved by Elder Kington, and seconded by Elder Richards, that

John James,	Priest,	have the care of the Church at	Froome's Hill.	
John Morgan,	ditto,	Assistant,	ditto	ditto.
John Parry,	ditto,		ditto	Stanley Hill.
Joseph Pullen,	ditto,	Assistant,	ditto	ditto.
Robert Hill,		Teacher,	ditto	ditto.
James Burns,	ditto,		ditto	Ridgeway Cross.
Wm. Possons,	ditto,		ditto	Moorend Cross.
Wm. Jenkings,	ditto,	Assistant,	ditto	ditto
Thos. Jenkings,		Teacher,	ditto	ditto.
Jonathan Lucy,	ditto,		ditto	Colwall.
Thomas Jones,	ditto,		ditto	Pale House.
Wm. Williams,		Teacher,	ditto	ditto.
John Preece,	ditto,		ditto	Ledbury.
Joseph Firkins,	ditto,	Assistant,	ditto	ditto.
Samuel Warren,	ditto,		ditto	Keysend Street.
Joseph Shinn,	ditto,	Assistant,	ditto	ditto.

James Shinn,		Teacher,	ditto	Keysend Street.
James Baldwin,	ditto,		ditto	Wind Point.
John Allard,		Teacher,	ditto	ditto.
George Allen,	ditto,		ditto	Woferwood Common.

Rough Leasowe, Birchwood, Tunbridge, and Dunsclose, will all be united in one Branch, called Dunsclose.

Samuel Badham, Priest, to have the care of the Church at Dunsclose.

James Williams,	ditto,	Assistant,	ditto	ditto.
Edward Phillips,	ditto,		ditto	Ashfield & Crowcutt.
George Brooks,		Teacher,	ditto	ditto.
John Meeks,	ditto,		ditto	Old Starridge.
Henry Jones,	ditto,	Assistant,	ditto	ditto.
John Gailey,	ditto,		ditto	Hope Rough.
Benj. Williams,	ditto,		ditto	Shucknell Hill.
Ishmael Phillips,	ditto,	Assistant,	ditto	ditto.
John Powell,	ditto,		ditto	Lugwardine.
John White,	ditto,	Assistant,	ditto	ditto.
John Dyer,	ditto,		ditto	Marden.
Francis Burnett,	ditto,	Assistant,	ditto	ditto.
James Watkins,		Teacher,	ditto	ditto.
William Evans,	ditto,		ditto	Stokes Lane.
William Davis,	ditto,	Assistant,	ditto	ditto.
John Sanders,	ditto,	ditto,	ditto	ditto.
Thomas Vernon,		Teacher,	ditto	ditto.
John Fidoe,	ditto,		ditto	Bishop Froome.

Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, That Elder Thomas Clark have charge of the Churches at Dunsclose, Old Starridge, Ashfield, and Crowcutt; that Elder Samuel Jones have charge of the Churches at Keysend Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the Churches at Shucknell Hill, Lugwardine, and Marden; that Elder John Cheese have charge of the Churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price have charge of the Churches at Ledbury, Moorend Cross, and Ridgeway Cross; that Elder James Hill have charge of the Churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the Church at Froome Hill. Carried unanimously.

Moved by the President, and seconded by Elder Richards, that Elder Thomas Kington be the presiding Elder over all the Churches composing this Conference. Carried unanimously.

After remarks by the President, the meeting adjourned till two o'clock, P.M. During the recess ten persons were baptised.

Assembled at two o'clock, according to adjournment, and administered the sacrament to several hundred saints; after which twenty were confirmed, and twenty children blessed under the hands of Elders Woodruff and Richards, accompanied with observations by the President, explanatory of the ordinance.

Moved by Elder Richards, and seconded by the President, that Elder Thomas Kington represent this Conference to the General Conference at Manchester, on the 6th of July next.—Carried unanimously.

Moved and carried, that the Clerk of the Conference present to the presiding Elder, T. Kington, a copy of the minutes of this Conference for safe keeping; also, a copy to present to the General Conference at Manchester.

These minutes were then read, article by article, and accepted by the Conference.

The President, followed by Elder Richards, then proceeded to give such instruction to the Saints concerning the order of the Church, and the several duties of the members, as the Spirit directed; and bore testimony to the multitude, of the truth of the work, followed by Elder Kington, when it was

Moved by Elder Richards, and seconded by the President, that this Conference adjourn to the 21st of September next, ten o'clock, A.M., at this place. —Carried unanimously.

After prayer and singing, the assembly dispersed, and the Elders and Officers went into Council, when it was moved by Elder Richards, and seconded by Elder Kington, that we proceed to establish and organise monthly Councils of the Officers of the Froome Hill Conference, to commence on Friday, the 3d day of July next, at half-past seven o'clock, in the several divisions respectively assigned to the different Elders, viz.:—

Elder Thomas Clark, President, & James Meeks, Standing Clerk, Dunsclose.

...	Samuel Jones,	ditto	William Williams,	ditto	Windpoint.
...	Philip Green,	ditto	Francis Burnett,	ditto	Lugwardine.
...	John Cheese,	ditto	George Allen,	ditto	Stokes Lane.
...	Charles Price,	ditto	Thomas Jenkings,	ditto	MoorendCross.
...	James Hill,	ditto	Joseph Pullen,	ditto	Stanley Hill.
...	John Benbow,	ditto	John Morgan,	ditto	Froome Hill.

Carried.

Moved by Elder Richards and seconded by Elder Kington, that a Monthly General Council of the Officers of this Conference, be holden at Stanley Hill, to commence on Friday, the 17th of July next, at Half-past 7 o'clock, P. M. Elder Thomas Kington, President, and Elder John Benbow, Standing Clerk.—Carried unanimously.

The President then proceeded to explain the nature of the priesthood, and the duties and privileges of the several offices—and gave such instruction as their situation required; followed by Elder Richards, who explained many important principles connected with the building up the of kingdom.

The Minutes of the Council were then read, item by item, and accepted, when the Council adjourned; and after singing "the Spirit of God," &c. the brethren separated, with feelings of gratitude and thanksgiving that God had been with his people, and that the spirit of union and love had prevailed in all the deliberations of the day.

WILLFORD WOODRUFF, *President.*
JOHN BENBOW, *Clerk.*

Remarks.—The different Branches in this region are so scattered, that it has not been possible to ascertain the number of members connected with each individual Church, but the whole number of the Churches connected with the Bran Green and Gadfield Elm, and the Froome Hill Conferences, together with a small Branch of 12 Members, 1 Priest, and 1 Teacher at Little Garway, is 33 Churches; 534 Members; 75 Officers, viz.—10 Elders, 52 Priests, and 13 Teachers; and for the comforting of the Saints, and with heartfelt gratitude to our Heavenly Father, we would say, that it is less than four months since the fulness of the gospel was first preached in this region, which is a proof that God is beginning to make a short work in these last days.

W. WOODRUFF.

LATE FROM AMERICA.

Manchester, July 13, 1840.

To the Editor of the Star.

Dear Brother,

Having just received a letter from Mrs. Woodruff, I make a few extracts, to be inserted in the Star, if you think proper.—W. Woodruff.

Montrose, Iowa Territory, North America, May 4, 1840.

My dear Companion,

The Conference held in Commerce on the 6th of April, was attended with much interest. More than 70 were baptised, many elders ordained, and much business transacted. Elder O. Hyde and John E. Page, started on their mission, soon after the Conference, to visit the Jews. They go first to the Jews in New York, and then on to Palestine. They will call upon you in England, as it will be on the way.

The work is rolling on in this country with a greater rapidity than ever before since the foundation of the Church. There was an Indian, his wife, and daughter, baptised in Commerce a few days since; they came some hundreds of miles to become acquainted with the work; they believed and embraced it joyfully. They said every word of the Book of Mormon was true. He was an interpreter to six tribes, and he said every one of his brethren would receive it; he knew it would be so. Two Elders, with their families, have gone out among the Indians on a mission. Doctor Galland has just returned from his mission, (I think he started just before you left Montrose,) and has brought 60 families with him, and expects, it is said, 200 families more soon.

Commerce is building up surprisingly; the emigration there is said to be much greater than it ever was in Caldwell County.

I trust that you obtain the "Times and Seasons," as the Editors said they were forwarding them to each of the Travelling Council. From those papers you will learn of our Brethren's success in this country, and many things more correctly than I can inform you by writing. There has been much destruction of shipping in this country during the past season. Since the destruction of Natchez by a whirlwind, news has reached us that New Orleans was covered with ten feet of water, and that it was still rising. It is said that the Indians have been into two counties in Missouri, and demanded and obtained money, as a kind of tax for the land; and that there are many fears entertained by the Missourians concerning the Indians.

The Rev. Mr. Bogart, the Methodist preacher, who was the leader of the Missouri mob in the late perse-

cution of the Saints, shot a man on their election day, who died in a few hours. Mr. Bogart has had his trial, and is to be hung on the 4th of July, which closes his career in this life.

May 24th: Our family is in comfortable health, and on the morrow I am expecting to visit Commerce to hear a discourse delivered by Elder Joseph Smith, jun. upon the subject of the Resurrection. Elder S. Rigdon has not yet returned from Washington, but we understand he is on his way. Bishop Partridge has lately lost a daughter eighteen years of age. Brother Jerh. Murphy, of Tenessee, is also dead. Sisters Young, Taylor, and O. Pratt's families are well. Sister Kimball is troubled with the ague and fever, and I have it sometimes. A number of Elders are about starting out on a mission from this region. Elder J. H. Hale is thinking of visiting Fox Islands, and Elder A. O. Smoot, and Brother Dwight Webster start for the South in a few days. I have received two letters from you since your arrival in England, and hear that there is another in the office for me; Sister Taylor has just received a letter from her husband; we rejoice to hear of the progress of the work in England. I have written you three letters previous to this, since you left this continent, and it has not been for the want of feeling or anxiety about you, that I have not written oftener. I know that it is the will of God that you should labour in his vineyard; therefore, I feel reconciled to his will in these things. I have not been left to murmer or complain since you left me, but am looking forward to the day when you shall return home once more to the bosom of your family, having fulfilled your mission in the love and fear of God. You are always present with me when I go before the throne of grace, and when I am asking for protection and blessings upon myself and children, I claim the same for my dear companion, who has gone far from me, even to a foreign nation, to preach the fulness of the gospel of Jesus Christ. O may the spirit of humility, wisdom, grace, peace, and truth, ever rest upon you and your fellow labourers in the vineyard of the Lord, for which I will ever pray. Please give my respects to all those with whom I am acquainted, and all those who love our Lord Jesus Christ.

From your Companion,
PHEBE W. WOODRUFF.
Willford Woodruff.

Elder Kimball's wife writes him under date, Nauvoo, June 8th, "it is not as sickly here yet as it was last season, although many are complaining, and some deaths; *one* that will grieve you, Bishop Partridge, he died on the 27th of May. The families of the brethren in England are generally well."

NEWS FROM THE ELDERS.

Elders Woodruff and Smith write from Herefordshire, July 30th:—"On our way hither we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—"I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty *Stars*, of the first number."—[We have forwarded them.—ED.]

August 2nd.—Brother Samuel Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Peart writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will ever adorn the true saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy Spirit poured out upon us, which Jesus Christ said *should follow them that believe*."

Verbal reports from Preston are, that the work is in a more prosperous state than it has been for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes, Burslem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday, Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the spirit of Revelation since Sunday; in fact, I only thought it *a mere thought*, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that *none* ought, without they are *called by Revelation*. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham, 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favourable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Here

fordshire, and proceed immediately to London.

Elder William Donaldson writes Brother Mahon, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August. I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I am trying to get some of the soldiers to listen to my reading each day; and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brothers and sisters will pray for me in faith, that I may be upheld by the God of the Latter-Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the casts where I am going worship fire, and some the water; some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the Gospel. Give my love to Brothers Young, and Richards, and Clayton, and all the Saints. The brethren sent me the Book of Mormon, Hymn Book, and third number of the *Star*, and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

[We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the Gospel in these latter-days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—Ed.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow. Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn, there are eighteen Saints in Edinburgh: he says, he 'has not given up all hopes of that place yet.' Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when five volunteered to go out to labour in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders Wright and Hamilton leave to-day to go to the county of Banff, in the North of Scotland; and Brother Robertson, in going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here this week from Ireland. After meeting, last eve, in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding, Bedford, August 4th, says:—"The work here has not run so fast as in other places; it has not had a fair chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council with, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the travelling Elders. The temporal state of the country here is better than in the north, which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dukinfield last week, and the prospect is very encouraging in that region.

CORRESPONDENCE.

Froom's Hill, Herefordshire, August 5th, 1840.

To the Editor of the Star.

Beloved Brother,

Since Elder G. A. Smith and myself left Manchester for the purpose of going to the South of England, we have visited the churches which lay on our route, and found them universally prospering and receiving additions. We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting; and numbers were also baptized in the churches at the Staffordshire Potteries while we were there. We passed through West Bromwick and Birmingham, and found numbers who were anxiously wishing for some of the Elders to visit that region and labour among them. We arrived in Ledbury, Herefordshire, July 22nd, and we have spent about two weeks in visiting the churches through this region, and I am happy to inform to you that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand. Elder Richardson has baptized about forty since he came, and Elder Kay about twenty; they are both much blessed in their labours. Elder Kington is labouring constantly in this wide field which is under his care; and he, with the Elders and Priests generally through this region, are blessed with many souls as seals of their ministry. We baptized forty on Sunday last in this region, making 250 baptized since the Conference. The churches now number in this region about 800, and appear in a very prosperous state, and I pray the Lord of the harvest to thrust forth more laborers into the vineyard, and to roll on his work with mighty power until all the honest in heart and meek of the earth from among men, embrace the everlasting gospel of the lamb of God, and partake of those blessings which God has in store for his Saints. We are expecting Elder Kimball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London, and warning the inhabitants thereof, and of preaching the gospel unto them. May the Lord go before us and prepare the way and give us access to the hearts of the people, that good may be done and the kingdom of God roll forth: to his end we ask an interest in the prayers of all Saints.

Your brother in the everlasting gospel,

W. WOODRUFF.

To the Editor of the Star.

Bedford, Aug. 6th, 1840.

Dear Brother,—It has been my purpose, for some time, partly on my own account, and partly on account of the Saints, for general information, to ask certain questions of you, as Editor of the Star, with the request that you would give the answers in that channel.

There are many, as we may say, little, though not trifling or non-essential things, which I have observed in the exercise of the office which I have been called to hold in the church of God, that I would wish myself to know, and my brethren; that we might do all things according to the commandments of God; and as the cause is so rapidly and widely spreading, many, even of the officers, will not have an opportunity of receiving instruction from the High Council, I take the liberty, at this time, to make good my purpose.

Answers to the following will oblige your's in the gospel of the kingdom, and I think some others in the Church.

Joseph Fielding.

QUESTIONS AND ANSWERS.

Question 1st.—If a brother in the Church be in debt to another brother, and does not appear to aim at paying him, what is to be done? the creditor does not wish to go to law at any rate, before the unjust; but is he to have no way of obtaining his due? or, should he lay his case before some of the officers of the Church, for them to decide whether the debtor be a transgressor or no, and deal with him accordingly?

Answer.—If he does not aim at paying, he is a transgressor; for the law requires him to pay his *brethren their due,* as well as all other men; and if, after following the instructions of Matthew xviii., 15 and 16, he will not offer satisfaction, tell it to the Church (Officers or Council,) and if the Church decide that he is a transgressor, they will, of course, cut him off, and then the brother can have restitution through the laws of the land.

Question 2nd.—In baptizing, suppose I should fail to cover the person, say his hands or his face were not covered, would this neglect be censurable on my part? and how far might I go in such neglect, and yet the ordinance be accepted of God, and the design of it be answered?

Anwer.—If neglect arose through carelessness, you would be highly censurable; but if, from scarcity of water, as is sometimes the case, or from some exertion or unusual action of the candidate, or a slipping of your own foot, &c., &c., you might not be censurable. God acts upon reasonable principles; and as the ordinance is "not the putting away the filth of the flesh, but the answer of a good conscience," God would accept the offering, should such a casualty occur; but we say to all Elders and Priests, see to it that you *bury* those who offer themselves for baptism, and thus cut off all occasion for observations on this point.

Question 3d.—If one, who is not a member of the Church, be sick, and requests me to pray for him, if he *be not willing to obey* the Gospel, should I lay my hands on him, or anoint him with oil?

Answer.—If you cannot consistently administer in the name of Jesus to one who does not believe in Jesus, why should you administer to such an one? for "in vain do ye call me Lord, Lord, and do not the things which I say."

Question 4th.—As it is lawful to administer the sacrament to one who wishes to be baptized, and cannot, because of her husband or father; is it lawful to confirm the person into the Church?

Answer.—No: Baptism always precedes confirmation: but it is the privilege of the Elders to lay their hands on such, and bless them in the name of the Lord, as the spirit directs.

Question 5th.—May a Teacher break the bread or pour out the wine at the sacrament, or carry it to the Saints; and may he preach in the congregation of the Saints?

Answer.—See 1st No. of the Star, 10 page, 11 par.: "but neither Teacher nor Deacon have authority to baptize, administer the sacrament, or lay on hands," yet they may pass the bread and wine; and as they are standing ministers unto the church, it is especially the Teacher's duty to preach to the Saints in their assemblies, or at home, or whenever they have the opportunity, and teach them the things of the kingdom, according to the revelations.

Question 6th.—Ought the Elders and Priests, when their testimony is rejected, to wash their feet, &c.; and is there no hope of those against whom they wash their feet? An idea has gone out that we consider such sealed up for destruction. Is the washing of feet, in this way, anything more than a testimony that we are clear of their blood, when we bear testimony of it before God?

Answer.—Certainly; see the Star, page 80, par. 16: and when the Elders and Priests have borne a faithful testimony to any city, town, village or person, and that testimony is rejected, and they have fulfilled the revelation, and borne testimony unto the father in the name of Jesus, that city, town, village, or person is in the hands of a righteous God, who will do with them according to his own pleasure; we are clear from their blood.

Question 7th.—Is it right for the Elders, in their preaching, to talk of the conduct and characters of the sects? Does the church at all sanction it? Is the church at war with them, or false principles?

Answer.—It is the duty of the Elders to preach the Gospel of life and salvation to all men, sects, denominations and parties so far as they can get opportunity, and show all how they may come back again to the presence of God; and, if this come in contact with party feelings, we cannot help it; but by all means avoid calling any man or set of men, as it only tends to irritate and drive men from the truth.

Question 8th.—Is it expedient to call out our opponents to discussion?

Answer.—No: but if we are opposed in the principles we teach, we will defend the truth with the sword of the Spirit, and, in meekness, instruct those who oppose themselves.

Question 9th.—Are we required to go from house to house to preach?

Answer.—Yes: and this is sometimes very profitable, and should be practised when no more extensive field presents itself. The ancient servants accomplished much in this way, and so may we.

Question 10th.—Would it be well to establish Sunday Schools in the Church?

Answer.—Certainly: let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz.:—faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the

Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, for the second lesson; and, for the third lesson, let parents teach their children obedience, and train them in the way they should go; and, finally, let the Elders, Brothers and Sisters, all with one accord, teach their friends, neighbours, and all within their reach, those principles which will make them virtuous and wise unto salvation, and practise what they preach on the Sabbath and six other days in each week, even unto the end, and they will find it a very profitable school, and receive a glorious reward for their labours.

Question 11th.—Should a woman be subject to her husband, and not be baptized, though he be ever so wicked and profligate, and the same in the case of a child and parent.

Answer.—Even as the Holy Scriptures direct, so let wives and children be subject unto their own husbands and parents, *as unto the Lord*, and *not* as unto the *spirit of the Evil One*.

Question 12th.—Why cannot an officer in the Church retain his standing as a member, if he gives up his office?

Answer.—No officer in the Church of Christ will resign his office without cause; and, when the cause is searched out, it will be found, that sloth, covetousness, or some such like principle of sin or transgression, is at the foundation of his resignation, and the Church of Jesus Christ is no place for sloth, covetousness, or trangression of any kind. He that receiveth the priesthood receiveth the Lord Jesus, and he that putteth away the priesthood putteth away the Lord, and the only means by which he could enter into covenant with him; and, consequently, is not a fit companion for the children of the kingdom. Where there is no law there is no transgression; and where a law has not been understood, for want of information on the principles thereof, there is no guilt.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE.—(Sketch from the Dutch Avonbode.) The morning of the second of February, the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinay phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half-past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half-past three the rain fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved, not one store house in all Ternate remains standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

HAIL, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail-stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

THE FLOOD IN THE MISSISSIPPI, NORTH AMERICA.—The *Cincinnati Gazette* of the 12th says:—"We have the most distressing accounts from a gentleman who left New Orleans on the 1st of May, in the steamboat General Brown, of the flood in the Mississippi. Nearly the whole country, from the mouth of the Ohio to New Orleans, is under water. The town-plot of Cairo is completely submerged, and great fears are entertained of the destruction of New Orleans." The Vicksburg papers also contain alarming accounts.

(From the Natchez Free Trader Extra.)

Friday Evening, May 8, Six o clock.—About one o'clock on Thursday, the 7th instant, the attention of the citizens of Natchez was attracted by an unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning, the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm.

The dinner bells in the large hotels had rung, a little before two o'clock; and most of our citizens were sitting at their tables, when suddenly the atmosphere was darkened, so as to require the lighting of candles, and, in a few moments afterwards, the rain was precipitated in tremendous cataracts rather than in drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake; the air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter; and then an awful scene of ruin, as perhaps never met the eye of man, became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour. For about five minutes it was more like the explosive force of gunpowder than any thing else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each. As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing considerably west of south. Sweeping across the Natchez island, it crossed the point below the plantation of David Barland, Esq., opposite the plantation of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the Briers, which it but slightly injured, but swept the mansion late of Charles B. Greene, Esq., called the Bellevue, and the ancient forest in which it was embo-

somed, into a mass of ruins. It then struck the city through its whole width of one mile, and included the entire river and the village of Vidalia on the Louisiana shore, making the path of the tornado more than two miles in width. At the Natchez landing on the river, the ruin of dwellings, stores, steam-boats, flat-boats, was almost entire, from the Vidalia ferry to the Mississippi cotton press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters. In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken, and walls shattered. The Episcopal church is much injured in its roof. Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Manchester House, both being unroofed, and the upper stories broken in. The house of Sheriff Izod has not a timber standing, and hundreds of other dwellings are nearly in the same situation. The Court House at Vidalia, parish of Concordia, is utterly torn down; and the dwelling-houses of Dr. M'Whorter and of Messrs. Dunlap and Stacey. The parish gaol is partly torn down. But now the worst remains to be told. Parish Judge Keeton, of Concordia, was instantly killed while at dinner at the house of Mr. Stacey. He was a noble and esteemed man. No other person was killed in Vidalia, although some others were hurt. At the Natchez landing, out of fifty or sixty flat-boats, only six are now afloat. Those best acquainted suppose as many as 100 flat boatmen were drowned in the river, which swelled instantly to the height of six or eight feet. The steam-boats Hinds, Prairie, and the St. Lawrence, were destroyed and sunk at the landing, and the Vidalia ferry-boat on the river, more or less persons being lost in the two first-named boats. From the ruins of the Steam-boat Hotel, Mr. Alexander, the landlord, his lady, and bar-keeper, were dug out alive, as also Timothy Flint, the historian and geographer, and his son, from Natchitoches, La., besides Dr. Tuliofero, and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug from the Steam-boat Hotel. The number of burials which have taken place to-day is about fifty, and many are still in a dangerous and dying condition. As soon as possible, we shall publish a list of the names of the killed, wounded, and those missing whose bodies have not been found.

THE TORNADO.—LATEST FROM NATCHEZ.—The *Natchez Free Trader* of the 14th ult. is filled with detailed reports from committees appointed to ascertain the extent of destruction of life and property by the great tornado of the 7th. The amount of damage to buildings alone is upwards of a million of dollars. The aggregate loss of goods, boats, &c. is not yet ascertained. Sixty flat boats were lost, with vast quantities of produce. Forty-one bodies had already been recovered from the ruins, and it was feared that many more might be buried under the vast piles of rubbish and building materials that had not yet been explored. From the most correct information that the committee had been able to obtain, they were of opinion, that 255 persons were lost, from the different flat and steam-boats. This makes an aggregate of about 300 lives lost by this appalling calamity.

FLOOD IN THE SAVANNAH.—From the Charleston Papers it appears that the flood on the Savannah has been equally appalling with that of Mississippi. The towns and country around—Hamburg, Augusta, and Columbia were laid under water; the bridges and several houses on the river's bank were carried away by the current, and several portions of the canal and railroad either destroyed or injured. The heavy rains, early in May, saturated the earth and filled the river. On Sunday the 24th, the rain raised the river several feet, and the deluge from the clouds continued until Monday. The Savannah continued to rise till Wednesday, when the waters rushed over the embankments into the Low Country. Hamburg and Augusta were soon completely submerged The floods rushed into Augusta with such force as to tear up the streets, and on Wednesday night the water was five feet deep in the highest parts of the town, and the currents in the street so rapid that it was difficult for boats to pass. In Hamburg, the water was still higher, in some instances above the second stories. All the boats were put in requisition, to save the people and their property. Many were found standing up to their necks in water, and several small wooden houses were completely carried away. On Thursday morning the waters began to subside, and on Friday it had cleared the town of Augusta, and was rapidly leaving Hamburg.—some of the wooden houses were left in the middle of the streets; innumerable cattle were drowned; brick buildings undermined; and gullies, 10 or 15 feet deep, washed up in the thoroughfares; houses, barns and mills rolled down the river; and it was said that many persons were taken from the trees by a steamer. The wharfs have sustained great damage, and much property has been destroyed: indeed, many have lost all that they possessed. At least one-third of the cotton stores in town were washed away; and it is feared that some individuals have fallen victims to the flood. The accounts from Granville and Camden, up to May 30th, speak of the injury to the grain, &c.—"The damage is immense, and there is no knowing when we can plant corn on the low lands; the season is too far advanced to plant cotton." In the middle districts, it is said, the growing crops are ravaged by several destructive tribes of insects.

DISTRESS OF THE PEOPLE OF IRELAND.—It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d. to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labour in Ireland, for thirty or forty weeks in the year, is 8d. per day for an able-bodied man; for the remainder of the season, principally during the summer months, one-fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal in the day*. A stone of potatoes is 8d. to 1s. at present; where, then, are this vast population to be fed from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores

in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat filling in oats, intended for the English market; this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearance of hunger. Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end? —*Dublin Correspondent of the Manchester Advertiser.*

O ye inhabitants of the earth, when will ye learn wisdom? Now that the judgments of the Most High are going forth in the midst of the nations, and by earthquake, and volcano, and tornado, and whirlwind, and floods, and hail, and devouring fire, and plague, and pestilence, and famine, God is pleading with all flesh, will you not awake from your long night of sleep, and put your sins far from you by repenting of your iniquities, and seeking forgiveness for your multiplied transgressions at the hands of Jacob's God—through the blood of Jesus, and by *obedience* to *all* his *commandments*.

DUTIES OF WOMEN.

A certain Elder writes us, 22nd of June, "If you would set forth the duty and standing of women in the church, in one of your numbers, it would be of some use to us, as some of our sisters feel a little disposed to get out of order."

It is clearly implied in the above statement that the *sisters* referred to *know* what their *duty* and *standing is*; (for how could they *feel disposed to get away* from a *thing* they were *ignorant of*?) and the *Elder also* must have *known* their *duty and standing*; (or else, how could he have been qualified to *bring* such a *charge against them*?) and knowing these things, why does he ask *us* to *set forth* their duty?

Leaving this question for the Elder to answer, we would refer him, and all Saints, to the sacred writers for further information on this subject. Paul gave his opinion on this matter, when writing his first Epistle to Timothy, v. 14; and if the sisters follow that counsel, they will be very likely to escape the errors mentioned in the 13th verse of the same chapter.

Ephes. v. 22—29; Titus ii. 2—6; and 1 Peter iii. 1—7; and a score of other similar passages, contain much good instruction on the subject before us; and while the brethren are watching the sisters very closely to see that they do not get out of order, we hope they will notice some of the gentle admonitions to themselves in the quotations referred to, and see that they shew the sisters that respect which is their due, and not lay upon them any heavier burdens than they are able to bear, or the Lord requires. 1 Cor. xiv. 34, is explained by 1 Tim. ii. 11 and 12; so that while it is not the privilege of the sisters to teach the brethren, or usurp authority over them, and especially over the priesthood; or govern the church of Christ; or dictate her discipline; or control the Elders and Officers in any manner: it is their privilege and duty to warn all, both men and women, of what God is doing in these last days, so far as they have opportunity,—and invite all to come

and submit themselves to the gospel of Christ. It is a very different thing to warn the world, professors or non-professors, to repent, and invite them to the ordinances of God's house, from what it is to teach the Church, (or those who have obeyed the gospel,) and to usurp authority over those to whom they should be in subjection. Women may pray, testify, speak in tongues, and prophesy in the Church, when liberty is given by the Elders, but *not* for the *instruction* of the Elders in their duties. The spirit of the prophets must be subject unto the prophets. Women may vote in the Church, and yet keep silence.—It is their privilege to make and mend, and wash, and cook for the Saints; and lodge strangers; and wash the Saints' feet; and this is surely a most acceptable treat to the servants of God when they are weary, and their feet are sore with long travels: and we rejoice that the sisters esteem it a privilege thus to minister to our necessities; and it is their privilege, in all such things, to labour with us in the gospel, like the holy women in the days of Paul; and inasmuch as they do these things, and live by every word of the Lord, they shall in no wise lose their reward.

INTERESTING DISCOVERIES.

Scandinavian Relics in America.—A highly interesting discovery has been announced by the Danish geologist, Dr. Lund, to the Northern Archæological Society, as made by him, while excavating in the neighbourhood of Bahia, in Brazil. This discovery began with the fragment of a flag-stone covered with engraved Runic characters, but greatly injured. Having succeeded in deciphering several words, which he recognised as belonging to the Icelandish tongue, he extended his researches, and soon came upon the foundations of houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern parts of Norway, in Iceland, and in Greenland. Thus encouraged, he went resolutely on, and at length, after several days digging, found the Scandinavian god of thunder, Thor, with all his attributes —the hammer, gauntlets, and magic girdle. The Society has commissioned Professor Rafu (who first established, in an authentic manner, the existence of ancient relations between Iceland and Northern America, anterior to the discovery of that part of the world by Columbus), to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove, that the ancients of the North had not only extended their maritime voyages to Southern America, but even formed permanent establishments in that country.—*Athenæum.*

Coins Found in Charnwood Forest.—On the 2nd of June last, an urn or vase, such as is frequently found in Roman sepulchres, of very plain workmanship, and totally unornamented, was found in Charnwood Forest, in that part of it which is at present in the occupation of the monks of the Cistertian convent, which has lately been established in that neighbourhood. Charnwood is not far from Loughborough, in Leicestershire, and the spot in which the vase was found is in the highest part of the forest, and in a place which has probably never been used as arable land until the present time. The vase, which will contain about two quarts, was filled with coins of the Roman empire, varying in time from the year of our Lord 40 to the year 68. The

coins that have been taken indiscriminately from the mass in the vase are of a base metal; they are white when cleaned from the incrustation of rust and corrosion, and in good preservation. On the obverse they bear the heads of various emperors and sons of emperors, with the legends, Marius, Probus, Philip, Quintillius, Gallienus, Saloniona, Claudius Gothicus, Victorinus, &c.; and on the reverse are figures of Venus, Fortuna, &c. The vase has probably been in the ground since the year 426, in which the Romans left England, or perhaps longer. It was discovered by a lay brother of the convent, John M'Donell, and two labourers, W. Hickey and C. Lott, as they were ploughing. The vase was not more than a foot below the surface. The vase and its contents are now on view at Mr. Abraham's, No. 8, Burton-street, where they have been inspected by several antiquaries.—*Manchester Guardian.*

All such discoveries are hailed with interest, and readily believed by the world generally, although the testimony thereof be nothing more than a common newspaper report. To none is the discovery of the relics of the ancients more interesting than the Saints of the Last Days, and the remnants of scattered Israel; and we are led to inquire why it is, that while the people can receive the testimony of an anonymous paper alone, that an ancient city has been discovered under ground, and coins have been resuscitated from the bowels of the earth, which have been buried 1400 years, bearing the impress of Roman emperors and statesmen, in perfect form,—why is it that they cannot believe the testimony of living witnesses that an ancient record of the truth of God has come forth from the bowels of the earth to enlighten the inhabitants thereof?

Is it any more wonderful that the golden records which were hid in the earth by Moroni, according to the commandment of God, should be preserved entire, and come forth in the 19th century, than that the base metalic coins of Charnwood Forest should remain in good preservation, and come forth in the same period of time; or that a city should be discovered under ground in South America, which is but another proof of Mormon's history? We think not; and especially when we reflect that the golden records of Mormon were hid by express Revelation from on high; while the coins referred to, were deposited by the will of man alone, so far as we have any knowledge, or mere accident, and the city, as appears evident from its location, was buried by judgments.

Is it any thing more wonderful, curious, or incredible, that God should command Moroni to hide up the records of the house of Joseph, in the land of America, in a *stone box* or *cave*, prepared expressly for that purpose, so that the remnants of that house might know of the promises made unto their fathers, and their right of inheritance in that land, when they should repent and turn again from their captivity, from being trod down by little and little by the feet of their Gentile oppressors, than it is that He should command Jeremiah to put or hide the sealed and unsealed evidence of the purchase of a piece of land in Asia "into an *earthen vessel*, that they might continue many days," so that the house of Judah might know their own lands, even those which they had received of their fathers or bought with their money, when they

should return from their captivity at Babylon, whither they had been driven for their wickedness, (see Jer. xxxii. chap, &c.) just as the descendants of Joseph have been driven and trodden down for their iniquities in the land of America? No, it is not: and, as the God of Abraham, and of Isaac, and of Jacob, was a God of Revelation to Judah, so he was a God of Revelation to Joseph, and to the whole house of Israel, for he is no respecter of persons to his covenant people; and when Judah shall return to his pleasant pastures, to his inheritance in Palestine, Joseph also shall return to his land, which was promised him by his father Jacob, (Gen. xlix. 22—26,) and dwell in peace, sitting under his own vine, and eating his own precious fruits promised him by Moses, (Deut. xxxiii. 13—17,) and which was confirmed by the mouth of the Lord unto Lehi, (1st chap.); and we testify unto the world that the *Book of Mormon is true*, and *the Bible also*, although few believe and less practice it.

LAY HANDS SUDDENLY ON NO MAN.—Paul.

We would recommend the above to the notice of a certain preacher of the gospel, (professedly so,) who seized one of the Priests in the Church of Latter-Day Saints by the collar, a few days since, suddenly and in great anger, and shook him severely, because he would not pay a few shillings rent for a pew which he had never had, in a certain chapel not three miles from Manchester; and we would inform the preacher, that "the servant of the Lord should not strive, but be gentle unto all men; apt to teach, not given to anger, patient," and by so doing he will be much more likely to win souls to the truth, than by taking a man by the collar to shake money out of his pocket for chapel rent which was never due.

We will also be obliged to the Rev. Gentleman, if he will be so kind as to inform us where we can find a revelation from God requiring him to *make merchandise of the Lord's house*, by *selling* or *renting* the pews, slips, or sittings therein, for *any stipulated sum of money*; and if this is the process by which the *poor* are to have the *gospel preached* to them without money or price.

FAREWELL OF ELDER KIMBALL AS HE WAS ABOUT TO SAIL FOR AMERICA.

Liverpool, April 15, 1840.

To the Church of Latter-Day Saints in Chatburn and Downham, —Greeting:

Beloved Brethren,—Having given all diligence to make known unto you the common salvation of our Lord Jesus Christ, which ye have so joyfully received from my lips,—I feel now to write you a few words for your consolation, and the confirming of that hope which is possessed by you, that ye may be stedfast, immoveable, always abounding in the work of the Lord, that it may be made manifest unto all men that our labours have not been in vain.

Be kind and affectionate one towards the other, manifesting your faith by your works—doing as well as saying. If there is any one among you destitute of daily food, feed him; if any be naked, clothe him; if any one be cast down, raise him up; if any among you are sick, send for the Elders, or Priests, that they may come and pray for you, and lay their hands upon you, and the prayer of

faith shall save the sick;—Therefore, brethren, let your faith be centred in God, for he is able to do all things, to forgive sins, and heal the sick, for you know this, that God has said that *these signs shall follow them that believe.*

Now, brethren, I exhort you, in the name of my master, for once to contend for that faith which was once delivered to the Saints; for the same faith will produce the same effect: for God has not changed, neither has his word changed; heaven and earth shall pass away, but there shall not one jot or tittle of his word fail; all shall be fulfilled, whether it be by his own voice or the voice of his servants, it is all the same; therefore, brethren, do not live by bread alone, but by every word that proceedeth forth from the mouth of God.

Dear brethren and sisters, be patient, be humble, be prayerful, visit your secret places. Pray in your families morning and evening, ye who are heads of families, and neglect not the assembling of yourselves together, but speak often one to another concerning the things of the kingdom, and diligently follow after every good thing, remembering that the diligent hand maketh rich.

Now, dear brethren and sisters, let these things be and abound in you, and ye shall be neither barren nor unfruitful in the knowledge of God. Let your eyes be single, and your bodies shall be filled with light.

Now, to you, brethren, who have been ordained to watch over the flock, I would say, Stand in your places, and magnify the office which ye have received of the Lord Jesus to feed his sheep. Feed the lambs, watch over the flock in all things, be not partial to any one: remember these things, brethren, and the blessing of God shall attend you in all things.

Dear brethren and sisters, I give you the gratitude of my heart for the kindness which you have bestowed upon me and my brethren; for when I was hungry you fed me, when I was naked ye clothed me, when my clothes were ragged ye mended them, when dirty ye washed them, when I was destitute ye gave me money, when I was a stranger ye took me in and lodged me; and, as ye have done these things to me and my brethren in our necessities, my heavenly Father shall minister unto you in your necessities; for I am not forgetful of these things, and I do ever remember you in my prayers, praying my heavenly Father to sustain you, and enable you to walk worthy of the holy vocation unto which ye have been called unto the end. Amen.

Finally, brethren and sisters, farewell. Pray for me and my brethren; and may the God of all grace sanctify you wholly, and bring you into my Father's kingdom.

Adieu. This from your beloved brother in Christ,

HEBER C. KIMBALL.

I, Willard, wrote this Epistle.

EXTRA.—On account of a press of matter we were induced to issue an extra of eight pages with this number, which we hope will prove acceptable to our patrons and friends.

August 14th. We learn that one of our Elders has just arrived in Liverpool, direct from New York, bringing a large number of the Voice of Warning, Persecution, and Poems, which we expect hourly.

MANCHESTER:
W. R. Thomas, Printer, Spring Garden.

THE

LATTER-DAY SAINTS

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A REMARKABLE VISION.

(CONTINUED FROM PAGE 44.)

[*Extract from Elder Cowdery's Letter, contained in the April Number of the* MESSENGER AND ADVOCATE, *page* 109.]

"I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, as a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the Saints, I have thought best to give a farther detail of the heavenly message; and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. c.) 'Make a joyful noise unto the Lord, all ye lands,' that is, all the earth. 'Serve the Lord with gladness: come before his presence with singing.' This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, (Ps. cvii.) 'O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy, and gathered out of the lands from the east, and from the west; from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and led them in the right way that they might go to the city of habitation.'

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert; but he farther knew, that they were not gathered from the east, the west, the

north, and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, (see Ps. cxliv.) when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says:—'The Lord shall reign for ever, even thy God, O Zion, unto all generations—Praise ye the Lord!'

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, 'Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people, 'Thy princes are rebellious, and companions of thieves; every one loves gifts, and follows after rewards. They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of Hosts, the mighty One of Israel, ah! I will ease me of my adversaries, and avenge me of my enemies.' But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses, 'I will heap mischiefs upon them; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth.' He will also fulfil this further prediction, uttered by the mouth of Isaiah:—'I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called the city of righteousness, the faithful city.' Then will be fulfilled, also, the saying of David—'And he led them forth by the right way, that they might go to a city of habitation.'

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written:—'The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into

ploughshares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling-place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence, or above shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land for ever, even the land which was promised to their fathers for an everlasting inheritance.' For, behold, says the Lord by the mouth of the prophet, 'The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.'

For this happy situation and blessed state of Israel did the prophets look, and obtained a promise, that, though the house of Israel and Judah should violate the covenant, the Lord, in the last days, would make with them a new one; not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt, which, said the Lord, my covenant they broke, although I was a husband and a father unto them; but this shall be the covenant that I will make with the house of Israel: 'After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.'

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palaces shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people. I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, give up, and, to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping; for with supplications will I lead them; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God, for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished may be pre-

pared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river, and smite it in its seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers, and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that, though the house of Israel has forsaken the Lord, and bowed down and worshipped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to harken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel; for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith, for God is no respecter of persons. This was shown to Moses, when he wrote, 'Rejoice, O ye nations, with his people.'

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience are to be favoured with the gospel in its fulness first, in the last days; for it is written, 'The first shall be last, and the last first.' Therefore, when the fulness of the gospel, as was preached by the righteous upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit, they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring up the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people, and caught up to meet the Lord in the cloud, and so shall they inherit eternal life."—*(To be continued.)*

PROPHECY OF ENOCH.

The following is an extract from the prophecy of Enoch, published in the *Evening and Morning Star*, printed at Kirtland, Ohio, (page 44,) referred to by Jude in his Epistle, 14th and 15th verses—"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly," &c.:—

"And it came to pass that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount; and, as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy; and I prophesied, saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for, behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth for ever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look; and I looked, and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of

Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people: and the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even Zion. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo! Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode for ever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo! all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it the heavens weep and shed forth their tears as the rain upen the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and, were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there, and also you are just, you are merciful and kind for ever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face, and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge in the day I created them, and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another, and that they should choose me their Father; but, behold, they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them, and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Council is my name; and Endless and Eternal is my name also. Wherefore, I can stretch forth my hands, and hold all the creations which I have made; and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which your eyes are upon shall perish in the floods; and behold I will shut them up—a prison have I prepared for them: and that which I have chosen has plead before my face: wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment: wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook. And Enoch saw Noah also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation; wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods, and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb

is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me. And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me, the mother of men! I am pained; I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come; for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso comes in at the gate, and climbs up by me, shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of Man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man lifted upon the cross, after the manner of men; and he heard a loud voice, and the heavens were veiled, and all the creation of God mourned, and the earth groaned, and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept, and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of Man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth; for, inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah; and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven,

and truth will I send forth out of the earth to bear testimony of my Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made, and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years; but before that day he saw great tribulations among the wicked, and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy; and all the days of Zion in the days of Enoch were three hundred and sixty-five years; and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

BOOK OF MORMON.

(*Extract commencing p. 496—4th c. of Nephi.*)

"And now it came to pass that, according to our record, and we know our record to be true, for, behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite—yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the

place of the city therof there became a great mountain; and there was a great and terrible destruction in the land southward. But, behold, there was a more great and terrible destruction in the land northward; for, behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And, behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for, behold, they did last for about the space of three hours, and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then, behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days that there was no light seen, and there was great mourning, and howling, and weeping, among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city, Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers, and our fair daughters, and our children, have been spared, and not have been buried up in that great city Moronihah; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto

this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof, to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth: yea, and the city Onihah, and the inhabitants thereof; and the city of Mocum, and the inhabitants thereof; and the city of Jerusalem, and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold I am Jesus Christ, the Son of God.

I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures, concerning my coming are fulfilled. And as many as have received me, to them have I given to become the Sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood: yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart, and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again: therefore repent, and come unto me ye ends of the earth, and be saved.

And now behold, it came to pass that all the people of the land did hear these sayings; and did witness of it. And after these sayings there was silence in the land for the space of many hours: for so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain: therefore, there was silence in all the land for the space of many hours.

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob; yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. And again, how oft would I have gathered you, as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel; ye that dwell at Jerusalem, as ye that have fallen: yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not O house of Israel, the places of your dwellings shall become desolate, until the time of the fulfilling of the covenant to your fathers.

And now it came to pass that after the people had heard these words, behold they began to weep and howl again, because of the loss of their kindred and friends. And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the

tumultuous noises did pass away, and the earth did cleave together again, that it stood, and the mourning, and the weeping, and the wailing of the people who were spared alive, did cease; and their mourning was turned into joy, and their lamentations into praise and thanksgiving unto the Lord Jesus Christ, their Redeemer. And thus far were the scriptures fulfilled, which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets, and stoned them not: and it was they who had not shed the blood of the saints, who were spared; and they were spared; and were not sunk and buried in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapour of smoke and of darkness. And now whoso readeth, let him understand; he that hath the scriptures let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets. Behold I say unto you, yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things; yea the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem? And it came to pass that in the ending of the thirty and fourth year, behold I will shew unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them, showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

If any further proof of the truth of the Book of Mormon were wanting than the spirit of inspiration and truth which is breathed into the soul of every honest man as he reads the blessed volume, he might easily find it in the ruins of cities, towns, military roads, forts, fortifications, mounds, artificial caves, temples, statues, monuments, obelisks, hieroglyphics, sculptured altars, aqueducts, and an endless variety of articles of husbandry, cooking utensils, &c. &c. which are the product of some ancient race, who inhabited that land, and who had risen to a high state of refinement in the arts and sciences, as the relics of their labours prove—as they now lie scattered over a vast extent of North and South America, either on the surface, or buried beneath by the convulsions of nature, or the visitations of the Most High, as recorded in the fore-going extract; and which are frequently discovered and brought to light by antiquarian travellers.

ANTIQUITIES OF AMERICA.

We learn from the *New York Express*, that Mr. Stephens, United States Charge to Guatemala, and Mr. Catherwood, of the Panorama, have met with most encouraging success at the outset of their researches for antiquities in Central America. At Quiragua they made the following discoveries:

"One statue 10 feet high, lying upon the ground. One ditto 10½ feet high, lying upon the ground, face looking toward the heavens. One ditto 26 feet high, inclining similar to the steeple or tower at Pisa. A monument 23 feet high, perpendicular, in the form of an obelisk, full of hieroglyphics, with a human statue cut upon its top, and has some figures in its hands. Another statue 9 feet high representing a woman. One other statue 19 feet high, representing on one side the figure of a woman, on the other a man, in good preservation. Another, the head of a giant, 6 feet in diameter. Two altars most elegantly sculptured. One obelisk, 12 feet in height. Four other monuments in distinct places, one of which is of a circular form, and upon a small eminence formed of stones, apparently brought from the river. In the centre between these four monuments, there is a huge round stone, which is wholly covered with hieroglyphics and inscriptions; beneath the stone are two heads covered nearly with vegetation, upon which the stone rests.

The above monuments are found about 3,000 feet from the river Montagua. The time of Messrs. Catherwood and Stephens being short, they were unable to make more discoveries in that place, but they are satisfied that these monuments, &c. can be removed, and taken to the United states of America, which is their intention; while those of Palenque are so far in the interior, it would be impossible to remove them. We also learn that the human figures, and the ornaments which appear about them, are all similar to those of Palenque. In fact, this we consider only as a prelude to what we shall expect from these distinguished, persevering, and scientific travellers.

We learn these gentlemen will continue their journey, and after their visit to Palenque, will proceed to Mexico."

For further testimony and proof positive of the Book of Mormon, we copy the following

TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not by man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon: and we know that it is by the grace of God the Father, and our Lord Jesus Christ that we beheld, and bear record that these things are true; and it is marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

TIMES AND SEASONS.

We would gladly peruse a regular file of the above paper, which is published monthly by our brethren at Nauvoo, Illinois, (North America,) but from miscarriage, or some other cause, we seldom see it. The May number is before us containing an 'Extract of the History of the late Persecution,' 'Copy of a Letter from Elder J. Smith, Jun., and others, while in Prison in Missouri,' 'Destruction of Natchez,' and various other items, including Letters, &c., from the Elders concerning the progress of the work of the Lord, from which we gather the following brief synopsis:—

Elder J. Wood states, Nov. 18th, that a church of twelve members had been organized ten miles west of Burlington, Iowa Territory.

Elder Duncan M'Arthur writes from Bethel, Oxford County, Maine, March 25th, giving an account of his travels in several counties, before he left Vershire, in company with Elder Sessions, on the 10th of September; and when he arrived at Bethel on the 19th found Elders York and Carter sick with fever and ague, to whom they administered, and baptized five in that place; afterwards visited New Hampshire, baptized some and organized a church. These Elders then visited Farmington, Portland, Saco, Buckston, Scarborough, Remond, and were together at Dixfield from the 14th to the 20th of January, when they separated, and visited Solon, Wilton, Strong, Philip, and other places, having many calls to preach, baptizing some and breaking the prejudice of others.

Elder Samuel Phelps writes from Kirtland, Ohio, March 9th, that the work of the Lord was going on in that section of country; that there was a Conference then in Session in the town of Nelson, where there is a branch of the church of 13 members.

"In the section of country where Elder Phelps is labouring, only a few years since, Brothers J. Smith, Jun., and Sidney Rigdon were dragged from their beds, in the dead hour of night, by a ruthless banditti, (in the town of Hyram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to the cause of truth, but on the contrary, it has spread far and wide, and they now begin to pant for the word of life (the gospel); and we hope the truth will continue to be proclaimed in their ears, until those who have been engaged in dragging innocent men from their peaceful abodes, and mutilating their flesh, &c., with intent to kill, will repent before God and "preach him whom they once persecuted."

Elder Zachariah Wilson was labouring from July to January in

Johnson County, Illinois, and the adjoining counties, organized a church on the Ohio River, of eighteen members; and one in Union County, of eight members.

The cause of truth is spreading in South Carolina, as it appears by a letter from Elder Lysander M. Davies, Newbery, March 30th.

Elder Landers was labouring in Henderson grove, Knox County, Illinois, about four weeks, held a Conference on the 14th of February, and organized a church of fourteen members, with great calls for preaching.

Elder George P. Dykes, in company with Brother Morse, visited nine counties passing from Millville to the grand chain on the Ohio River, and visited Union and Pope counties, organized a small church in Pope County, and returned to Nauvoo about the 10th of April; much enquiry after truth in those regions.

Elder Winchester has been labouring very successfully at Philadelphia, and also Elder Babbit, has been there a season, and we learn personally from Elder Winchester, that the church in Philadelphia number about two hundred, and that of New York about one hundred and fifty.

Elder H. Kellog writes in April, that Kirtland, Ohio, is reviving, more or less baptized every week. Many of the old inhabitants have been standing and looking on until they are convinced that the work is of God, and are willing to embrace it.

Elder Charles Thompson has raised up a church of about forty members, a little east of Buffalo, New York.

"There never has been a time in which the cause of truth has spread more rapidly than at the present. In almost every place where the Elders are labouring, they have good success; they are continually baptizing and organizing new branches of the church; and it is one general complaint, they have more calls than they can possibly fill. More labourers! more labourers! we want help. The earth is in commotion, and God is beginning to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, fire, tempest, and floods, that he is a God of revelation; and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand; watch, therefore, for ye know not what hour your Lord doth come."

We have recently seen letters from Mrs. Woodruff and Mrs. Young to their husbands in this country, the last of which was dated at Nauvoo, July 10th, stating that the families of the Elders in England were well, that it had not been as sickly in that region as it was the past year, and the church generally is in a very prosperous situation; which is our latest intelligence from that region.

CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes, I may be saved if I am baptized; for Jesus Christ has said, that he that *believeth* and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—"Without faith it is impossible to please him;" therefore, if I do not please Him, how can I expect to be saved by him?

Question.—True! but suppose it were *possible* for you to *exercise faith* in Jesus, and yet neglect to do the things which he and his apostles commanded; would he be

pleased with that neglect any more than with a want of faith?

Answer.—The commandments of Christ are a law to to his children; and if I break his commandments, I break the law of God, and that would be sin, for "sin is the transgression of the law;"—and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, "he that believeth and is baptized, shall be saved;" but does the scripture any where say, that he that is *not* baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer.—I think not, for that would imply that He was changeable, and had respect to persons if he would save one on one condition, and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said water?

Question.—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you suppose he meant spirit when he said water,—for he said "*of water and of the spirit*," putting the *water first*, and the *spirit after*; for if he meant spirit when he said water, he should have said of *water* and of *water*, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place.

Question.—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfil *all righteousness* as Christ himself said.

Answer.—Yes.

Question.—And that Peter who held the keys of the kingdom of heaven, commanded those who enquired on the day of pentecost, what they should do to be saved, to be baptized every one of them for the *remission* of their sins?

Answer.—O, yes!

Question.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience, than obedience to the requirements of the Saviour?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that spinkling answered the same purpose.

Question.—If, in the days of the apostles, God required men to be *buried* in, or *born* of the water, and now will have them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

Answer.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues; cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the apostles, just as the Scriptures state; but we see none of these things now.

Question.—Can it be possible that Christ designed the promise of these signs for his apostles, when he said "*them that believe,*" addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or, was the promise to be confined to *that people* only, or *that age,* when Peter said concerning this matter, "this promise is unto you, and to *your children,* and to *all that are afar off,* even as many as the Lord our God shall call?

Answer.—No, it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—How shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Question.—Does not the scriptures say so? Did not Peter say, be baptized every one of you for the *remission* of your *sins*; and did not Ananias say to Saul, arise and be *baptized,* and *wash* away thy *sins*?

Answer.—Yes, the Bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where there is no law? and you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

Answer.—I see your propositions appear quite scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them; determined in the strength of the Lord, to keep his commandments to the end? *Thou mayest.*

ELDER PATTEN'S LETTER.

From the Elder's Journal of July, 1838, p. 39.

To the Saints scattered abroad:

Dear Brethren,

Whereas, many have taken in hand to set forth the order of the kingdom of God on earth, and have testified of the grace of God, as given unto them, to publish unto you.

I also feel it my duty to write unto you, touching the grace of God given unto me, to youward; concerning the dispensation we have received; which is the greatest of all dispensations.—And has been spoken of by the mouth of all the holy prophets since the world began.

In this my communication to you, I design to notice some of these prophecies.

Now the apostle Paul says on this wise, "For I would not brethren, that you should be ignorant of this mystery, (lest you should be wise in your own conceit) that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written. There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob."

What is that he says! "For I would not have you ignorant," ignorant of what? why of this mystery, that blindness in part had happened unto Israel. And to what end? why, that salvation might come unto the Gentiles.—See the 12th and 13th verses of this 11th chapter to the Romans.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office."

Now we are to understand the apostle as speaking of the return of Israel, when he said, "how much more their fulness in their return. "For I would not have you ignorant concerning this matter." that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that out of Zion shall come the deliverer; and for what cause? why, that the word of God might be fulfilled. This deliverer might through the mercy of God, turn away ungodliness from Jacob.

This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob. "For this is my covenant with them, when I shall take away their sins."

Now then, we can see that this deliverer is a kind of harbinger or forerunner, that is, one that is sent to prepare the way for another. And this deliverer is such an one, for he comes to turn away ungodliness from Jacob. Consequently he must receive a dispensation and authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the scriptures.

But the words of the prophets must be fulfilled. And in order to do this, to this messenger must be given the

dispensation of the fulness of times, according to the prophets. For Paul says again, in speaking of the dispensation of the fulness of times; Ephesians 1: 9. "Having made known unto us the mystery of his will according to his good pleasure, which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

And Isaiah says in the 11th chapter and 11th verse, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

Now, this is the time that the deliverer shall come out of Zion, and turn away ungodliness from the house of Israel. Now, the Lord has said that he would set his hand the second time, and we ask for what? but to recover the house of Jacob. From what have they fallen? most assuredly they had broken the covenant, that God had made with their fathers, and through their fathers with them.

For Paul says, Romans 11: 19,20. "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear." Now it is evident, that the Jews did forsake the Lord, and by that means they broke the covenant And now we see the need of the Lord's setting his hand the second time to gather his people, according to Ephesians 1: 10. "That the dispensation of the fulness of times" &c. Now I ask, what is a dispensation? I answer, it is power and authority to dispense the work of God, and to administer in all the ordinances thereof.

This is what we are to understand by it, for no man ever had the Holy Ghost to deliver the gospel, or to prophecy of things to come, but had liberty to fulfil his mission; consequently, the argument is clear, for it proves itself; nevertheless, I will call on the scriptures to prove the assertion. Ephesians 3; 2. "If ye have heard of the dispensation of the grace of God, which is given me to youward. How that by revelation he made known unto me the mystery; as I wrote in a few words." And also Collossians 1: 25. "Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

It is evident then, that the dispensation given to the apostle, came to him by revelation from God. Then by this we may understand in some degree the power by which he spake. And also the dispensation of the fulness of times.

Now, this at first thought would appear very small to some, who are not acquainted with the order of God from the beginning: but when we take into consideration the plan of God for the salvation of the world, we can readily see that plan carried out most faithfully in all its bearings.

See after the fall of Adam, the plan of salvation was made known to him of God himself; who in like manner, in the meridian of time revealed the same, in sending his only begotten son Jesus Christ: who also revealed the same to the apostles, and God raised him from the dead to perfect that plan. And the apostles were made special witnesses of that plan; and testified, "That in the dispensation of the fulness of times, God would gather together in one all things in Christ, whether they be things in heaven, or things on the earth."

Now the thing to be known is, what

the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began until this time.

Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given. For Jesus said, "As it was in the days of Noah, so shall it be at the coming of the Son of Man. And as the righteous were saved then, and the wicked destroyed, so it will be now.

And from Noah to Abraham; and from Abraham to Moses; and from Moses to Elias; and from Elias to John the Baptist; and from John to Jesus Christ; and from Jesus Christ to Peter, James and John. The apostles all having received in their time, a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began. The end of which is the dispensation of the fulness of times. In the which, all things shall be fulfilled, that has been spoken of since the earth was made.

Now, the question is, unto whom is this dispensation to be given! or by whom to be revealed? The answer is to the deliverer that was to come out of Zion, and given to him by the angel of God. Rev. 14: 6,7. "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. And to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him for the hour of his judgment is come; worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now observe, this angel delivers the everlasting gospel to man on the earth, and that too when the hour of the judgments of God had come on the generation, in the which, the Lord should set his hand the second time, as stated above.

Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times.—For this is what it means, that all things shall be revealed, both in heaven and on earth. For the Lord said, there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top. And this may, with propriety, be called the fulness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials and afflictions. To such an one, through the grace of God, we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? we answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph: "A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer, unto the fruit of thy loins; yea, he truly said: Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly; and unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a

commandment that he shall do none other work, save the work which I shall command him; and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph—saying, Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold I am sure of the fulfilment of this promise, and his name shall be called after me; and it shall be after the name of his father; and he shall be like unto me, for the thing which the Lord shall bring forth by his hand by the power of the Father, shall bring my people unto salvation.

Thus prophesied Joseph—I am sure of this thing, even as I am sure of the promise of Moses. 2nd Book of Nephi, 2nd chapter.

And again, Jesus says, as recorded in the book of Mormon, 526 page, 2nd edition, 'Behold my servant shall deal prudently; he shall be exalted, and shall be esteemed, and be very high. As many as were astonished at thee, so shall he sprinkle many nations. Kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider.'

Upon this servant is bestowed the keys of the dispensation of the fulness of times.—That from him, the priesthood of God, through our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the church he has said by commandment,—(See book of Commandments, 46th section, 2nd paragraph.) "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you as he receiveth them, walking in all holiness, before me: for his word ye shall receive as from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you.

Now my readers, you can see, in some degree, the grace given to this man of God to us-ward. That we by the great mercy of God, should receive from under his hand, the gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth with him, and with the holy prophets and patriarchs our fathers. For these holy men are angels now. And these are they, who make the fulness of times complete with us. And they who sin against this authority given to him—(the before-mentioned man of God)—sins not against him only, but against Moroni, who holds the keys of the stick of Ephraim. And also, with Elias, who holds the keys of bringing to pass the restitution of all things, or the restoration of all things. And also John, the son of Zecharias, which Zecharias Elias visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you my servants Joseph Smith, Jun. and Oliver Cowdery, to ordain you to this first priesthood, even as Aaron, and also Elijah, who holds the keys of committing the power, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse.

And also Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain. And

also Michael, or Adam, the father of all, the prince of all, the Ancient of Days. And also Peter, and James, and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time, and for the fulness of times. In the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake he hath made them servants unto you, that you might be made the heirs of God, to inherit so great a blessing and be prepared for the grand assembly, and sit there with the ancient of days, even Adam, our father, who shall come to prepare you for the coming of Jesus Christ, our Lord; for the time is at hand, therefore, gather up your effects, and gather together upon the land which the Lord has appointed for your safety.

D. W. PATTEN.

"GRIEVE NOT THE HOLY SPIRIT."

PAUL.

The beloved disciple has written, that "God is love, and he that dwelleth in love dwelleth in God, and God in him. * * There is no fear in love: perfect love casteth out fear:" and every soul, who is in covenant with God, and keeping his commandments, feels this, and is ready to testify to this truth, that, as the love of God increases, the love of the world, its riches, honours, and pleasures diminish, and its fear also: so that one principle of fear alone remains with the Saints when they have arrived at that degree of love which it is their privilege to possess, and that is, the fear of displeasing their heavenly Father, and of grieving his Holy Spirit.

When the spirit of prophecy, revelation, visions, tongues, interpretation, healing, &c., is made manifest among the brethren, and especially on the first reception of these gifts by an individual, or any particular branch of the Church, and the souls of the Saints are expanded by the spirit of these gifts, and their hearts almost ready to burst with gratitude for the blessings they enjoy, and they are anxiously desiring that all should become partakers of the same blessings which they possess: it is very easy for them to give way to their feelings in the extacy of their joy, and attempt to give some sign or token of the power of God to those around them; and they feel that it is the Spirit of God moving them thus to act, and if they *keep silence*, they *fear* they *grieve the Spirit*.

When Satan can no longer prevent the Saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth. He tries to persuade the honest in heart not to believe the Gospel, to refrain from repentance and baptism for the remission of sins, so that they may not receive the Holy Ghost by the laying on of hands, knowing that the office

of the Spirit is to expose his subtle devices, and guide those who possess it into all truth; and when he can prevent them no longer from obedience to those requirements of the Most High, he turns into a preacher of righteousness, and tries to persuade them that they cannot do enough for God. If any one has been healed by the power of faith, in the name of Jesus Christ, this counterfeit preacher will try to persuade them to publish it to every one they see, and tell what great things God has wrought; and they set themselves at work to do it with all possible speed for fear they should *grieve the Spirit*, forgetting that when Jesus healed the sick, he told them to *hold* their *peace* and tell no man.

When the spirit of prophecy rests upon the inexperienced Saints, the adversary would gladly prompt them to cry aloud, and declare all they know, and tell what judgments, &c., are coming on the nations or individuals; and, fearing lest they should *grieve the Spirit*, they cry aloud, and tell of the fire that is going to devour the city, or of a neighbour who is to be murdered, forgetting that the spirits of the prophets must be subject to the prophets,—not understanding that the spirit which prompted them to prophesy such things was seeking their destruction, by making them answerable to the laws of the land for the burning and the murder of which they had prophesied, when the same shall be fulfilled.

In no one thing, perhaps, are the Saints more afraid of *grieving* the *Spirit* than in keeping silence when the spirit of *tongues* is upon them, and especially when they have recently received this gift; and, as this gift is now becoming common in the church in England; and, as the Saints, many times, are so fearful of grieving the Spirit by refraining from speaking, we would recommend them to give heed to the admonitions written by Paul concerning this matter, so that their understandings may become enlightened, and thus, acting in wisdom, they may be delivered from this fear. 1 Cor. 14 c. 14 v. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." 19 v. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." 27 v. "If any man speak in an unknown tongue, let one interpret;" 28 v. "And if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and unto God." 23 v. "If the church be come together, and all speak with tongues, will not the unlearned, or unbelievers say ye are mad." 27 v. "Tongues are for a sign to them that believe not." True, but to whom is the sign; to those of their own tongue or nation, or of some other nation? In the 21st v. of the same chapter the law is quoted; "with men of *other tongues* and *other lips* will I speak unto this people," by foreigners or those of other languages; and this is the great and important use of tongues, that the Elders of Israel may preach the gospel to the nations of the earth, so that all men may hear in their own tongue or language of the wonderful works of God, as some few did on the day of Pentecost. But will all believe the sign? Let the Lord answer, for he saith, in the same verse, "for all that, they will not hear me;" and this agrees with what Abraham told the rich man in torment, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead;" and no one will suppose the speaking in tongues greater miracle, or more likely to convince the unbeliever, than the resurrection of a dead man

With these few hints, we council the Saints to strive earnestly for the best gifts—the gifts of charity, wisdom, and knowledge—and seek to edify and comfort each other in your own tongue generally; and if you speak at all in an unknown tongue, pray for the interpretation thereof, that all things may be done to edification; but never give out appointments for speaking in tongues, for the purpose of calling the people together; neither speak in tongues to an assembly who have come together for the purpose of hearing you thus speak; neither speak to *any one* for a *sign*, on *any occasion*, for this is not pleasing in the sight of heaven. But let the sign remain with those to whom it belongs—to yourselves alone before God, and to the nations of other languages; and by so doing, whatever may be your feelings, *you will not quench the Spirit of the Lord*, but the *spirit* of the *Devil*, and in this we will rejoice, and God will bless you.

LECTURES ON THEOLOGY

We purpose to present our readers with a brief Course of Lectures on the first principles of Theology, or the Doctrine of the Church of Jesus Christ of Latter-day Saints: and commence our quotation from the Book of Doctrines & Covenants, p. 5.

SECTION 1.

LECTURE 1.—ON FAITH.

1. Faith being the first principle in revealed religion, and the foundation of of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order:

3. First, Faith itself—what it it is:

4. Secondly, The object on which it rests; and

5. Thirdly, The effects which flow from it.

6. Agreeably to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the 11th chapter of that epistle, and 1st verse, gives the following definition of the word faith

8. "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental

11. Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet? Was it not the hope which you had in consequence

of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there any thing that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind, dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves, if these things are not so? Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Saviour has said, and that truly, that he that *believeth* and is baptized shall be saved. Mark xvi. 16.

13. As we receive by faith all temporal blessings that we do receive, so we, in like manner, receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the Epistle to the Hebrews, xi. 3.

14. Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear.

15. By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power, existing in the Deity, that all created things exist—so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in HIM.

16. Had it not been for the principle of faith, the worlds would never have been framed, neither would man have been formed of the dust—it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist.

17. Who cannot see, that, if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? and that, if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.

18. The Saviour says, Matthew xvii. 19, 20, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he, "if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

19. Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith, as the principle of power. He says, page 563, "That it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 421st page, and that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page.

20. In addition to this, we are told in Hebrews, xi. 32, 33, 34, 35, that Gideon, Barak, Sampson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c. &c.

21. Also, Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Josh. x. 12.

22. We here understand, that the sacred writers say, that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order, by reason of the faith there was in HIM. So with man also. He spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in them.

23. Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain.

24. Faith, then, is the great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it, there is no power, and without power there could be no creation, nor existence.

OF THEOLOGY.

QUESTION.—What is theology?

ANSWER.—It is that revealed science which treats of the being and attributes of God—his relations to us—the dispensations of his providence—his will with respect to our actions—and his purposes with respect to our end.—(*Buck's Theological Dictionary*, page 582.)

Q.—What is the first principle in this revealed science?

A.—Faith. (§ 1. ¶ 1.)

Q.—Why is faith the first principle in this revealed science?

A.—Because it is the foundation of all righteousness. Heb. xi. 6: Without faith it is impossible to please God. 1st John iii. 7: Little children, let no man deceive you; he that doeth righteousness is righteous, even as he [God] is righteous. (§ 1. ¶ 1.)

Q.—What arrangement should be followed in presenting the subject of faith?

A.—First should be shown, what faith is. (§ 1. ¶ 3.)

Secondly, The object upon which it rests. (§ 1. ¶ 4) and

Thirdly, The effects which flow from it. (§ 1. ¶ 5.)

Q.—What is faith?

A.—It is the assurance of things hoped for; the evidence of things not seen. Heb. xi. 1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Heb. xi. 3: Through faith we understand the worlds were framed by the word of God. (§ 1. ¶ 8, 9.)

Q.—How do you prove that faith is the principle of action in all intelligent beings?

A.—First, By duly considering the operations of my own mind; and, secondly, by the direct declaration of Scripture. Heb. xi. 7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. xi. 27. By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. (§ 1. ¶ 10, 11.)

Q.—Is not faith the principle of action in spiritual things as well as in temporal?

A.—It is.

Q.—How do you prove it?

A.—Heb. xi. 6. Without faith it is impossible to please God. Mark xvi. 6. He that believeth and is baptized shall be saved. Rom. iv. 16. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (§. 1. ¶ 12, 13.)

Q.—Is faith any thing else beside the principle of action?

A.—It is.

Q.—What is it?

A.—It is the principle of power also. (§ 1. ¶ 13.)

Q.—How do you prove it?

A.—First, It is the principle of power in the Deity, as well as in man. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (§ 1. ¶ 14, 15, 16.)

Secondly, It is the principle of power in man also. Book of Mormon, page 264: Alma and Amulek are delivered from prison. Ditto, page 421: Nephi and Lehi, with the Lamanites, are immersed with the Spirit. Ditto, page 565: The mountain Zerin, by the faith of the brother of Jared, is removed. Josh. x. 12: Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. Josh. x. 13: And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mat. xvii. 19: Then came the disciples to Jesus apart, and said, Why could not we cast him out? Mat. xvii. 20: And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Heb. xi. 32: And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also, and Samuel, and of the prophets. Heb. xi. 33: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Heb. xi. 34: Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. xi. 35: Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. (§ 1. ¶ 16, 17, 18, 19, 20, 21, 22.)

Q.—How would you define faith in its most unlimited sense?

A.—It is the first great governing principle, which has power, dominion, and authority over all things. (§ 1. ¶ 24.)

Q.—How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion, and authority over all things?

A.—By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it there is no power; and without power there could be no creation, nor existence. (§ 1. ¶ 24.)

A DREAM.

There was much opposition, and only about a dozen Saints in the place. One evening, when I had done preaching, a minister of the gospel, (professedly so) with one or two others, followed me to the house of a friend, for the purpose, as they said, of "learning something more of the matter." What saints there were, gathered round to listen; and as the minister and his associates were very talkative, and would seldom give me an opportunity to answer their many questions, the Saints became impatient, and abruptly broke in upon them, and thus took what little opportunity I might have had for replies unto themselves. As it grew late, and I discovered that those who had come to learn, were more given to teaching than learning, I begged to be excused, and, retiring to rest, I fell asleep, and dreamed that I was rowing and guiding a boat across a large body of water, with no other oar or helm than a walking stick. There were twelve or fifteen passengers with me in the boat, who kept continually moving from side to side and were many times near causing the boat to upset. I talked to them, and tried to persuade them to sit still, and keep a balance on the boat, so that it might not ship water, as that was all they could do, having no oars with which they might help me to row the boat. Many times the top of the boat was about even with the surface of the water, which made it very difficult for one to manage, to keep the boat erect, without moving forward, but after much persuasion, (though the passengers seemed not be aware of the danger they were in) they were more quiet, and I succeeded in bringing them all safe ashore, with the aid of my little stick.

When I arose, I related my dream to a brother and sister present, and one said, "I think I can interpret that dream;" "I think I can too" said the other; "as you was conversing with those gentlemen last evening, we took the conversation away from you: we thought they were crowding upon you, and we wanted to help you: and that was the rocking of the boat by the moving from side to side of the passengers; and I now see if we had been still, and kept a balance on the boat, you might have brought the boat to shore much easier, as we had no paddles to help you with: I shall remem-

ber the rocking boat next time, and be still." "Yes," said the other present, "that is the interpretation, is it not?" "Interpretations belong unto the Lord," said I.—The saints in the neighbourhood came in one by one, in the course of the day; and to oblige them, I was compelled to repeat the dream as many times as there were saints, and each one gave the same interpretatation, though unknown to each other, saying, I will remember the *rocking* of the *boat* next time, *and be still*;" which has prevented the necessity of my inquiry of the Lord for an interpretation even to this day. Those that have ears to *hear*, let them hear what the *Spirit saith* unto the *Saints*.

SIGNS OF THE TIMES.

TREMENDOUS STORM—DESTRUCTION OF PROPERTY, AND LOSS OF LIFE!—We have been favoured with the perusal of a letter written at Shrewsbury, York county, Pensylvania, on the evening of the 8th instant, to a gentleman of this city, from which we learn that a most tremendous storm occurred there on that evening, causing a great destruction of property, personal injury, and loss of life. It commenced about half-past eight o'clock, with rain and a high wind, blowing with the force of a hurricane from the southwest. In a few minutes the whole town was thrown into confusion and uproar, and horror and consternation took possession of every breast. Nearly every house in the place was submerged, and a number entirely destroyed. The roofs of many of the houses were blown off, and the street presented a most deplorable scene of ruin. On the main street the houses were unroofed. The Methodist meeting-house has been destroyed. In one of the back streets, a dwelling house was entirely thrown down, burying two families under the ruins—those of Mr. B. Grevell and of Mr. Nellon. Mrs. Grevell was killed, Mr. G. dangerously hurt and several of his children so severely injured that it was not expected that they could survive. All the buildings on an alley, with the exception of two, to the extent of two squares, have been prostrated. The barn and stable of the writer of the letter, Isaac Collins, Esq. were blown down and scattered about the lot; his carriage was broken in pieces, and his colleague, name not given, had a horse killed. The account is but partial, as at the time, and under the circumstances, it was impossible for Mr. C. to ascertain the full extent and all the particulars of the devastation, which the next morning would reveal. Even while he was yet writing, he could hear the groans and shricks of his neighbours, mingled with the roar of the elements that were sweeping their property to destruction, and putting their lives in peril. This visitation, which, had it come in the daytime, would have been sufficiently disastrous, must have been eminently horrible and heart-rending, occurring as it did in the night, the darkness increasing the confusion and rendering the preservation of person and property the more difficult. It is to be feared that the full revelation of the morning will show a great addition to to the amount of damage given above. —*Baltimore Star.*

FLOOD IN THE RIBBLE.—We learn from the *Blackburn Standard*, of the 19th instant, that the bridge over the Ribble, (though not at Walton) was destroyed by the flood on the Monday night previous. The body of water which flowed down the channel was immense. So large a

flood is not within the memory of man; and the damage is proportionably great. We have heard of cattle and large trees in considerabe numbers, being washed down the stream, and the destruction of crops on the river's banks, but have not learned the details. The greatest injury which we have learned, is the carrying away of Brockholes Bridge, on the Blackburn and Preston new Turnpike Road. The bridge was of wooden structure, and it was taken away about 3 o'clock on Tuesday Morning, at which time the river was at its highest point; it rose upwards of a foot above the path over the bridge,—and the long level on the Blackburn side, was covered nearly half-a-mile, and three of the arches on the Blackburn side, and all the wood work were carried off by the current. Some of it has taken a voyage to sea, and other parts are entangled in the fences and ditches. Three of the buoys have made their way to Cuerdale Hall, and we understand have been floated into the farm-yard there. having passed through several gateways in their course.

We learn by the papers that there were two large fires in London, on the 27 ult. and much damage done.

NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th; We held a Camp Meeting at the Leigh, Gloucestershire, on the 16th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles through a level farming country, something like the Illinois prairies; we then took the railroad, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London-bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighbourhood. We are well, in good spirits, and are going to see the people in different parts, and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above."

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kington, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Garway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the Church in Macclesfield numbered more than 50, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is

prospering in Preston, and more or less are confirmed every sabbath.

All the reports we have received from Liverpool are cheering.

By a recent letter from Elder O. Pratt, Edinburgh, we learn that the number of Saints is steadily increasing in that place.

The prospect is brightening in Manchester and the region around, more than 20 were confirmed at the Carpenters' Hall, on the last Sabbath, (Aug. 30th) and ten the Sabbath previous, and the assembly is enlarging daily.

From many other places, we have no particular and direct information; but so far as we hear, the work is prospering more and more, and the spirit of inquiry is continually gaining ground among the people.

Since the foregoing was in type, we have received a letter from Elders Richardson and Kay, 24th August, Herefordshire. Brother Kay is baptizing nearly every time of preaching, and Brother Richardson has baptized 86 since he went there.

Elder Cordon writes, Sept. 1st, "There is a better prospect in the Potteries than there ever was since the work commenced here."

By a letter from Elder Kimball, of August 29th, we learn that the brethren are beginning to excite attention in some of the public grounds in London; had preached some, met with some opposition: an interesting spirit of inquiry was beginning to prevail, and it was expected they would begin to baptize that day.

EMIGRATION.

While thousands and tens of thousands are emigrating from this land to America, New Holland, &c. hoping by their industry to get a morsel of bread cheaper and easier than they now do, and thus escape the miseries of hunger which some are already enduring, we rejoice that a few poor Saints find it in their hearts, and can get the means, to do likewise.

Elder John Moon, and others who sailed from Liverpool on the 6th of June, arrived in New York on the 20th of July, in tolerable health and good spirits, as we learn by Brother Moon's letter of the 22nd July.

Mrs. Pratt writes from New York, August 14th, that Brother Garner arrived there on the 9th of August. Mrs. Pratt and children have been very sick, but we rejoice to hear they are better.

Elder Theodore Turley, who is on his return to his family, sailed from Liverpool for New York, in company with several others, on the 7th of August, on board the packet ship, "North America.' We bid them God speed.

NEW INVENTION.

ELECTRIC TELEGRAPH.—This extraordinary machine is now being worked on the Great Western Railroad, between Drayton and Paddington; and though no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, &c. of which it is composed, yet the principle will excite unqualified admiration when our readers learn, that intelligence is conveyed at the rate of 200,000 miles per second, or 8,000 times quicker than light travels during the same period, by means of electrical currents passing through coils of copper wire, placed immediately behind some fine magnetic needles, made to operate upon a circular series of twenty letters, which indicate such terms, either separately or collectively, as they have been arranged to represent. This telegraph will act both day and night, in all states of the weather, and with a rapidity so superior to the common process, that one minute only is required for the communication of thirty signals.—*Manchester Guardian.*

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LECTURES ON THEOLOGY.

Continued from Page 133.

SECTION II.

LECTURE 2.—ON FAITH.

1. Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly, the object on which it rests.

2. We here observe, that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights: in him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4. We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and godhead. Romans i. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation:

6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

7. And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

earth, and over every creeping thing that creeps upon the earth.

8. So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9. And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10. Again, Genesis ii. 15, 16, 17, 19, 20: And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it given unto you; but remember that I forbid it: for in the day that you eat thereof you shall surely die.

11. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12. From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vail to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13. Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking ing in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16. And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17. And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which

I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfilment of what we previously said: Man was driven, or sent out of Eden.

18. Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which affected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator, for no sooner did he hear his voice, than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22. After Adam had been driven out of the garden, he began to till the the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence: but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the the commandment.

23 And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name for ever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25. This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says; In process of time Cain brought of the fruit of the ground, an offering unto the Lord.—And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and his offering he had not respect. Now satan knew this and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted?—And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall into my hands.

28. But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29. And Cain said unto the Lord, Satan tempted me because of my brothers flocks. And I was also angry; for his offering was accepted, and mine was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, therefore, whoever slays Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

30. The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31. Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God. Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith, in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall: and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they become extensively acquainted with him; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35. Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Gen v. 3. And the days of Adam after he had begotten Seth, were 800 years, making him 930 years old when he died. Gen. v. 4, 5. Seth was 105 when Enos was born. v. 6. Enos was 90 when Cainaan was born. v. 9. Cainaan was 70 when Mahalaleel was born. v. 12. Mahalaleel was 65 when Jared was born. v. 15. Jared was 162 when Enoch was born. v. 18. Enoch was 65 when Methusaleh was born. v. 21. Methusaleh was 187 when Lamech was born. v. 25. Lamech was 182 when Noah was born. v. 28.

38. From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years

old when Adam died; Methusaleh 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainaan, 605; Enos, 695; and Seth, 800.

39. So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainaan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy were all preachers of righteousness.

40. Moses further informs us, that Seth lived, after he begat Enos, 807 years; making him 912 years old at his death. Gen. v. 7, 8. And Enos lived, after he begat Cainan, 815 years: making him 905 years old when he died. v. 10, 11. And Cainan lived, after he begat Mahalaleel, 840 years: making him 910 years old at his death. v. 13, 14. And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he died. v. 16, 17. And Jared lived, after he begat Enoch 800 years: making him 962 years old at his death. v. 19, 20. And Enoch walked with God, after he begat Methusaleh 300 years: making him 365 years old when he was translated. v. 22, 23. And Methuselah lived, after he begat Lamech, 782 years: making him 969 years old when he died. v. 26, 27. Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. v. 30, 31.

41. Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43. We can see from this that Enos, Cainan, Mehalaleel, Jared, Methuseleh, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainaan, Mahalaleel, Jared Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world; so that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God: and not only of a God, but of the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood, 350 years: making him 950 years old when he died. Gen ix. 28, 29.

46. Shem was 100 years old when Arphaxed was born. Gen xi, 10. Arphaxed was 35 when Salah was born, xi. 12. Salah was 30 when Eber was born. xi. 14. Eber was 34 when Peleg was born: in whose days the earth was divided. x 16. Peleg was 30 when Reu was born. xi. 18. Reu was 32 when Serug was born. xi. 20. Serug was 30 when Nahor was born. xi. 22. Nahor was

29 when Terah was born. 11. 24. Terah was 70 when Haran and Abraham were born. xi. 26.

47. There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed, that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old. It appears from this account, that from the flood to the birth of Abraham was 352 years.

48. Moses informs us that Shem lived, after he begat Arphaxed, 500 years. Gen. xi. 11. This added to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begat Salah, 403 years. xi. 13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begat Eber, 403 years. xi. 15. This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived, after he begat Peleg, 430 years. xi. 17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begat Reu, 209 years. xi. 19. This added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived, after he begat Serug, 207 years. xi. 21. This added to 32 years, which was his age when Serug was born, makes 239 years old when he died. Serug lived, after he begat Nahor, 200 years. xi. 23. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived, after he begat Terah, 119 years. xi. 25. This added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth; making him 205 years old when he died.

49. Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah: the former being 239 years old, and the latter 148. And who cannot but see, that they must have had a long and intimate acquaintance with Noah.

50. Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 61 when Serug and his brother Nahor died,

75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time.—And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class, need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

Question.—Is there a being who has faith in himself independently?

Answer.—There is.

Q. Who is it?

A. It is God.

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells. Eph. i. 23. Which is his body, the fulness of him that filleth all in all. Col. i. 19. For it pleased the Father, that in him should all fulness dwell. [§ ii. ¶ 2.]

Q. Is he the object in whom the faith of all other rational and accountable beings centres, for life and salvation.

A. He is.

Q. How do you prove it?

A. Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Rom. 11:34, 35,36. For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Isa. 40: from the 8th to the 18th. O Zion, that bringest good tidings, (or, O thou that tellest good tidings to Zion,) get thee up into the high mountain: O Jerusalem, that bringest good tidings, (or, O thou that tellest good tidings to Jerusalem,) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand, (or, against the strong,) and his arm shall rule for him: behold, his reward is with him, and his work before him, (or, recompense for his work.) He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing; and they are counted to him less than nothing, and vanity, Jer. 51: 15, 16. He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1st Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (§ ii. ¶ 2.)

Q. How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A. In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. (§ ii. ¶ 3,4,5,6,7,8, 9,10,11.)

First, When man was created he stood in the presence of God. Gen. 1:27,28. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence.

Secondly, God conversed with him after his transgression. Gen. 3: from the 8th to the 22nd. (§ ii. ¶ 13,14,15,16,17.)

From this we learn, that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. (§ ii. ¶ 19.)

Thirdly, God conversed with man after he cast him out of the garden. (§ ii. ¶ 22, 23, 24, 25.)

Fourthly, God also conversed with Cain after he had slain Abel. Gen. 4: from the 4th to the 6th. (§ ii. ¶ 26, 27, 28, 29.)

Q. What is the object of the foregoing quotation?

A. It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (§ ii. ¶ 30, 31, 32, 33.)

Q. What testimony had the immediate descendants of Adam in proof of the existence of a God?

A. The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependant upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. (§ ii. ¶ 29, 24, 25, 26.)

Q. Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A. They had not. For, previous to the time that they could have power to obtain a manifestation for themselves, the all important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively, as the know-

ledge of his existence was known: for it was by this means, in the first instance, that man had a knowledge of his existence. (§ ii. ¶ 36, 36.)

Q. How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

A. By the chronology obtained through the revelations of God.

Q. How would you divide that chronology in order to convey it to the understanding clearly?

A. Into two parts: First, by embracing that period of the world from Adam to Noah: and, secondly, from Noah to Abraham; from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

Q. How many noted righteous men lived from Adam to Noah?

A. Nine; which includes Abel, who was slain by his brother.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech.

Q. How old was Adam when Seth was born?

A. One hundred and thirty years.—Gen. 5:3.

Q. How many years did Adam live after Seth was born?

A. Eight hundred.—Gen. 5:4.

Q. How old was Adam when he died?

A. Nine hundred and thirty years.—Gen. 5:5.

Q. How old was Seth when Enos was born?

A. One hundred and five years.—Gen. 5:6.

Q. How old was Enos when Cainan was born?

A. Ninety years.—Gen. 5:9.

Q. How old was Cainan when Mahalaleel was born?

A. Seventy years.—Gen. 5:12.

Q. How old was Mahalaleel when Jared was born?

A. Sixty-five years.—Gen. 5:15.

Q. How old was Jared when Enoch was born?

A. One hundred and sixty-two years.—Gen. 5:18.

Q. How old was Enoch when Methusaleh was born?

A. Sixty-five.—Gen. 5:21.

Q. How old was Methusaleh when Lamech was born?

A. One hundred and eighty-seven years. Gen. 5:25.

Q. How old was Lamech when Noah was born?

A. One hundred and eighty-two years. Gen. 5:28.

For this chronology see § ii. ¶ 37.

Q. How many years, according to this account, was it from Adam to Noah?

A. One thousand and fifty-six years.

Q. How old was Lamech when Adam died?

A. Lamech, the ninth from Adam, (including Abel,) and father of Noah, was fifty-six years old when Adam died.

Q. How old was Methusaleh?

A. Two hundred and forty-three years.

Q. How old was Enoch?

A. Three hundred and eight years.

Q. How old was Jared?

A. Four hundred and seventy years.

Q. How old was Mahalaleel?

A. Five hundred and thirty-five.

Q. How old was Cainan?

A. Six hundred and five years.

Q. How old was Enos?

A. Six hundred and ninety-five years.

Q. How old was Seth?

A. Eight hundred.

For this item of the account see section second, paragraph 36.

Q. How many of these noted men were cotemporary with Adam?

A. Nine.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel Jared, Enoch, Methusaleh, and Lamech. (§ ii. ¶ 39.)

Q. How long did Seth live after Enos was born?

A. Eight hundred and seven years.—Gen. 5:7.

Q. What was Seth's age when he died?

A. Nine hundred and twelve years.—Gen. 5:8.

Q. How long did Enos live after Cainan was born?

A. Eight hundred and fifteen years.—Gen. 5:10.

Q. What was Enos's age when he died?

A. Nine hundred and five years.—Gen. 5:11.

Q. How long did Cainan live after Mahalaleel was born.

A. Eight hundred and forty years. Gen. 5:13.

Q. What was Cainan's age when he died?

A. Nine hundred and ten years.—Gen. 5:14.

Q. How long did Mahalaleel live after Jared was born?

A. Eight hundred and thirty years. Gen. 5:16.

Q. What was Mahalaleel's age when he died?

A. Eight hundred and ninety-five years. Gen. 5:17.

Q. How long did Jared live after Enech was born?

A. Eight hundred years. Gen 5:19.

Q. What was Jared's age when he died?

A. Nine hundred and sixty-two years. Gen. 5:20

Q. How long did Enoch walk with God after Methusaleh was born?

A. Three hundred years. Gen. 5:22.

Q. What was Enoch's age when he was translated?

A. Three hundred and sixty-five years. Gen. 5:23.

Q. How long did Methusaleh live after Lamech was born?

A. Seven hundred and eighty-two years. Gen. 5:26.

Q. What was Methusaleh's age when he died.

A. Nine hundred and sixty-nine years. Gen. 5:27.

Q. How long did Lamech live after Noah was born?

A. Five hundred and ninety-five years. Gen. 5:30.

Q. What was Lamech's age when he died?

A. Seven hundred and seventy-seven years.—Gen. 5:31.

For the account of the last item see § ii. ¶ 40.

Q. In what year of the world did Adam die?

A. In the nine hundred and thirtieth.

Q. In what year was Enoch translated?

A. In the nine hundred and eighty-seventh.

Q. In what year did Seth die?

A. In the one thousand and forty-second.

Q. In what year did Enos die?

A. In the eleven hundred and fortieth.

Q. In what year did Cainan die?

A. In the twelve hundred and thirty-fifth.

Q. In what year did Mahalaleel die?

A. In the twelve hundred and ninetieth.

Q. In what year did Jared die?

A. In the fourteen hundred and twenty-second.

Q. In what year did Lamech die?

A. In the sixteen hundred and fifty-first.

Q. In what year did Methusaleh die?

A. In the sixteen hundred and fifty-sixth.

For this account see § ii. ¶ 41.

Q. How old was Noah when Enos died?

A. Eighty-four years.

Q. How old when Cainan died?

A. One hundred and seventy-nine years.

Q. How old when Mahalaleel died?

A. Two hundred and thirty-four years.

Q. How old when Jared died?

A. Three hundred and sixty-six years.

Q. How old when Lamech died?

A. Five hundred and ninety-five years.

Q. How old when Methusaleh died?

A. Six hundred years.

See § ii. ¶ 43. for the last item.

Q. How many of those men lived in the days of Noah?

A. Six.

Q. What are their names?

A. Seth, Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. (§ ii. ¶ 43.)

Q. How many of those men were cotemporary with Adam and Noah both?—A. Six. Q. What are their names?

A. Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. (§ ii. ¶ 43)

Q. According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

A. By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. (§ ii. ¶ 44)

Q. How was the knowledge of the existence of God disseminated among the inhabitants of the world?

A. By tradition from father to son. (§ ii. ¶ 44)

Q. How old was Noah when Shem was born?

A. Five hundred and two years.—Gen. 5:32. 11:10.

Q. What was the term of years from the birth of Shem to the flood?

A. Ninety-eight.

Q. What was the term of years that Noah lived after the flood?

A. Three hundred and fifty.—Gen. 9:28.

Q. What was Noah's age when he died?

A. Nine hundred and fifty years.—Gen. 9:29. (§ ii. ¶ 45)

Q. What was Shem's age when Arphaxed was born?

A. One hundred years.—Gen. 11:10.

Q. What was Arphaxed's age when Salah was born?

A. Thirty-five years.—Gen. 11:12.

Q. What was Salah's age when Eber was born?

A. Thirty.—Gen. 11:14.

Q. What was Eber's age when Peleg was born?

A.—Thirty-four years.—Gen. 11:16.

Q. What was Peleg's age when Reu was born?

A. Thirty years.—Gen. 11:18.

Q. What was Reu's age when Serug was born?

A. Thirty-two years.—Gen. 11:20.

Q. What was Serug's age when Nahor was born?

A. Thirty years.—Gen. 11:22.

Q. What was Nahor's age when Terah was born?

A. Twenty-nine.—Gen. 11:24.

Q. What was Terah's age when Nahor, the father of Abraham, was born?

A. Seventy years.—Gen. 11:26.

Q. What was Terah's age when Abraham was born?

A. Some suppose one hundred and thirty years, and others seventy.—Gen. 12:14. 11:26. (§ ii. ¶ 46)

Q. What was the number of years from the flood to the birth of Abraham?

A. Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years; but if he were born when Terah was seventy years old, it was two hundred and ninety-two years. (§ ii. ¶ 47)

Q. How long did Shem live after Arphaxed was born?

A. Five hundred years.—Gen. 11:11.

Q. What was Shem's age when he died?

A. Six hundred years.—Gen. 11.11.

Q. What number of years did Arphaxed live after Salah was born?

A. Four hundred and three years.—Gen. 21:13.

Q. What was Arphaxed's age when he died?

A. Four hundred and thirty-eight years.

Q. What number of years did Salah live after Eber was born?

A. Four hundred and three years.—Gen. 11:15.

Q. What was Salah's age when he died?

A. Four hundred and thirty-three years.

Q. What number of years did Eber live after Peleg was born?

A. Four hundred and thirty years.—Gen. 11:17.

Q. What was Eber's age when he died?

A. Four hundred and sixty-four years.

Q. What number of years did Peleg live after Reu was born?

A. Two hundred and nine years.—Gen. 11:19.

Q. What was Peleg's age when he died?

A. Two hundred and thirty-nine years.

Q. What number of years did Reu live after Serug was born?

A. Two hundred and seven years.—Gen. 11:21.

Q. What was Reu's age when he died?

A. Two hundred and thirty-nine years.

Q. What number of years did Serug live after Nahor was born?

A. Two hundred years.—Gen. 11:23.

Q. What was Serug's age when he died?

A. Two hundred and thirty years.

Q. What number of years did Nahor live after Terah was born?

A. One hundred and nineteen years.—Gen. 11:25.

Q. What was Nahor's age when he died?

A. One hundred and forty-eight years.

Q. What number of years did Terah live after Abraham was born?

A. Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy-five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

Q. What was Terah's age when he died?

A. Two hundred and five years.—Gen. 11:32.

For this account, from the birth of Arphaxed to the death of Terah, see § ii. ¶ 48.

Q. In what year of the world did Peleg die?

A. Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

Q. In what year of the world did Nahor die?

A. In the nineteen hundred and ninety-seventh.

Q. In what year of the world did Noah die?

A. In the two thousand and sixth.

Q. In what year of the world did Reu die?

A. In the two thousand and twenty-sixth.

Q. In what year of the world did Serug die?

A. In the two thousand and forty ninth.

Q. In what year of the world did Terah die?

A. In the two thousand and eighty-third.

Q. In what year of the world did Arphaxed die?

A. In the two thousand and ninety-sixth.

Q. In what year of the world did Salah die?

A. In the twenty-one hundred and twenty-sixth.

Q. In what year of the world did Abraham die?

A. In the twenty-one hundred and eighty-third.

Q. In what year of the world did Eber die?

A. In the twenty-one hundred and eighty-seventh.

For this account of the year of the world in which those men died, see § ii. ¶ 49, 50.

Q. How old was Nahor, Abraham's brother, when Noah died?

A. Fifty-eight years.

Q. How old was Terah?

A. One hundred and twenty-eight.

Q. How old was Serug?

A. One hundred and eighty-seven.

Q. How old was Reu?

A. Two hundred and nineteen.

Q. How old was Eber?

A. Two hundred and eighty-three.

Q. How old was Salah?

A. Three hundred and thirteen.

Q. How old was Arphaxed?

A. Three hundred and forty-eight.

Q. How old was Shem?

A. Four hundred and forty-eight.

For the last account see § ii. ¶ 51.

Q. How old was Abraham when Reu died?

A. Eighteen years, if he were born when Terah was one hundred and thirty years old. Q. What was his age when Serug, and Nahor, Abraham's brother, died?

A. Forty-one years.

Q. What was his age when Terah died?

A. Seventy-five years.

Q. What was his age when Arphaxed died?

A. Eighty-eight.

Q. What was his age when Salah died?

A. One hundred and eighteen years.

Q. What was his age when Shem died?

A. One hundred and fifty years.

For this see § ii. ¶ 52.

Q. How many noted characters lived from Noah to Abraham?

A. Ten.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother. (§ ii. ¶ 52.)

Q. How many of these were cotemporary with Noah?

A. The whole.

Q. How many with Abraham?

A. Eight.

Q. What are their names?

A. Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem. (§ ii. ¶ 52.)

Q. How many were cotemporary with both Noah and Abraham?

A. Eight.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother. (§ ii. ¶ 52.)

Q. Did any of these men die before Noah?

A. They did.

Q. Who were they?

A. Peleg, in whose days the earth was divided, and Nahor, Abraham's grand father. (§ ii. ¶ 49.)

Q. Did any one of them live longer than Abraham?

A. There was one. (§ ii. ¶ 50)

Q. Who was it?

A. Eber, the fourth from Noah. (§ ii. ¶ 50)

Q. In whose days was the earth divided?

A. In the days of Peleg.

Q. Where have we the account given that the earth was divided in the days of Peleg?

A. Gen. 10:25.

Q. Can you repeat the sentence?

A. Unto Eber were born two sons; the name of one was Peleg, for in his days the earth was divided.

Q. What testimony have men, in the first instance, that there is a God?

A. Human testimony, and human testimony only. (§ ii. ¶ 56)

Q. What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes?

A. The credence they gave to the testimony of their fathers. (§ ii. ¶ 56)

Q. How do men obtain a knowledge of the glory of God, his perfections and attributes?

A. By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until, like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. (§ ii. ¶ 55)

Q. Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

A. It is.

Q. How do you prove it?

A. From the whole of the first lecture of the second section.

A REMARKABLE VISION,

(Continued from Page 109.)

Extract from Elder Cowdery's Letter, contained in the July No. of the Messenger and Advocate, p. 156.

You will remember that in my last I brought my subject down to the evening or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises, and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient times the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the WISE men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful, in dreams, and in them the Lord fulfilled his purposes: but the one of which I have been speaking is what would have been called an open vision; and though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint.—Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember, that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth, must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favoured. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart, nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction, and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one, in all *human* probability, sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness, they were placed.

It is very natural to suppose, that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger, "Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described; this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain and accomplish his desire in relieving himself and his friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develope the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations, might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history.

Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say, that such were his reflections during his walk of from two to three miles, the distance from his fathers house to the place pointed out. And, to use his own words, it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection, that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other, with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page, " Pray always," which was expressly impressed upon him, was, at length, entirely forgotten, and, as I previously remarked, a fixed determination to obtain and aggrandize himself occupied his mind when he arrived at the place where the record was found.

I must now give you some decription of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co., to Canandaigua, Ontario Co., N. Y., and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large, perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest, and rises the highest of any on that route The north end rises quite sudden, until it assumes a level with the more southerly extremity, and, I think I may say, an elevation higher than at the south a short distance, say half, or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying, that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon, you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley

fell the remaining strength and pride of a once powerful people, the Nephites —once so highly favoured of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster, it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favour and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled in a measure, by a rude, wild, revengeful, and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be

deemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

IT IS FOR YOU.

A hearer of a certain practical sermon, whispered to his neighbour who sat behind him, "How do you like the sermon? I think it will fit your case exactly." "O," replied the neighbour, "*It is for you,* as well as me."

We are often reminded of this simple and honest reply, when we see people striving to apply that wholly to others, which belongs equally to themselves: or neglecting to apply that to their own case, which is expressly designed for them; and we were particularly reminded of this, recently, on reading a letter from one of the Elders, informing us that the gift of tongues had been received by the Church where he resides, and that they had spoken in Meeting, several at a time, &c.; and the Elder desired that we would give him some "counsel how to act with them that are speaking in tongues," &c.; and in reply, we would refer the Elder to the 5th No. of the Star, page 127, and *say it is for you.* And whenever we write any particular communication for the Saints, we do it in anticipation that it will be received joyfully, by those for whose good it is intended; and whenever the Saints shall forget, from any undue excitement, or any other cause, as in the case referred to by the elder—it is very desirable the Elders should ever bear it in mind, and be ready to say to the Brethren and Sisters—*it is for you.*

And we would say to all the Brethren, that we are ever ready to communicate all possible information concerning the things of the kingdom, but our correspondents are so numerous, that, when we have written and published upon any particular subject, we seldom have time to re-write the same thing to particular individuals, and therefore would request every Saint to read what is written, and *remember it is for you.*

TIMES AND SEASONS.

The July No. of the "Times and Seasons" is before us, containing a continuation of the history of the persecution of the saints in Missouri; a continuation of the Letter of President Joseph Smith, jun. and others, while in prison; Letter of President Rigdon, concerning a pretended challenge for discussion from John Rigdon, a Campbellite preacher; an Address from Bishop Ripley, concerning ways and means for rolling on the work; Letter from H. C. Kimball to the Editors; Notices concerning the printing of the New Translation of the Scriptures; Affidavits of Alanson Brown and James Allred, testifying how they, and Benjamin Boyce and Noah Rogers were kidnapped on the 7th of July last, by Wm. Allensworth and other citizens of Missouri, and carried from Hancock, Illinois, to Wells, Missouri, town of Tully; taken into the woods in the night, and some of them hanged by the neck on a tree till nearly dead, and some whipped with ropes on their necks, stripped naked and otherwise abused for some days, when some made their escape, and others received a passport from the citizens of Tully, signed by H. M. Woodward, to return home to Illinois.

The citizens of Nauvoo, Hancock county, Illinois, assembled on the 13th July, 1840, and appointed Elias Higbee chairman, and R. B. Thompson secretary. A committee of four was appointed, who presented the following Preamble and Resolutions, which were unanimously adopted:—

"1st, That the people of Missouri, not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2ndly, That, notwithstanding they have already robbed us of our homes, murdered our families, stolen and carried away our property, and, to complete the measure of their infamy as a state, their Executive caused unoffending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime, they are now sending their gangs of murdering banditti, and thieving brigands, to wreak further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that, too, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order

to raise a charge of stealing against our citizens; and under this guise they have, within a few days, kidnapped and carried away several honest and worthy citizens of this county.

4thly, Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage unoffending citizens.

Therefore,

Resolved, first—That we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri, in setting at defiance the laws of this, as well as all other states of this Union; by forcing from their homes and from the state, civil citizens of Illinois; and taking them into the state of Missouri without any legal process whatever, and there inflicting upon them base cruelties, in order to extort false confessions from them, to give a colouring to their (the Missourians) iniquities, and screen themselves from the just indignation of an incensed public.

Resolved, secondly—That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this state, as set forth in the above preamble, and strongest indignation at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved, thirdly—That, inasmuch as we are conscious of our honest and upright intentions, and are, at all times, ready and willing to submit to the just requirements of the laws, we claim of the citizens and authorities of this state protection from such unjust, and before unheard-of oppressions.

Resolved, fourthly—That the forcible abduction of our citizens by the citizens of Missouri is a violation of the laws regulating the federal compact, subversive of the rights of freemen, and contrary to our free institutions and republican principles.

Resolved, fifthly—That the cruelties practised upon our citizens, since their abduction, is disgraceful to humanity, the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times, and can only find its parallel in the "*Auto da Fa*," the inquisitions in Spain.

Resolved, sixthly—That such unconstitutional and unhallowed proceedings, on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such procedure, and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—That we memorialize the Executive of this state of the gross outrage which has been committed on our citizens, and pledge ourselves to aid him in such measures as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.
R. B. THOMPSON, Secretary."

LOOK AT BOTH SIDES OF THE QUESTION.

Almost every thing has two sides. The world has two sides—else how could the Lord turn it upside down? Man, beast, bird, fish, insect, and vegetable have two sides each, and all things throughout the natural and artificial world; and before we can become perfectly acquainted with any of these things, we have to examine both sides thereof, and every side, for most of these things have a multitude of sides. Not so with truth—

> Look at it when and where you will,
> Truth was, and is, and will be still

a principle that has but one side to it, and that side is truth.

Falsehood is another principle which has but one side; and examine it in whatever form you please, all its properties are false: its nature is congenial to itself, it cannot be altered—its name and nature is falsehood.

The word of God is truth, as saith the Saviour, "Father, sanctify them through thy truth, thy word is truth," and yet, when the truth is preached, many are ready to cry out, "look at both sides of the question," just as though truth had as many sides to it as any thing which is naturally constituted with sides, or is continually changing or varying its form.

The Saints are for truth, the whole truth, and nothing but the truth; and wherever a principle of truth can be found, there is a principle which helps to constitute the great sum and substance of the faith of the Saints of the Last Days; no matter what that truth particularly refers to, whether it be God, angels, men, or devils, things seen or unseen, above or below, heaven or hell, celestial, terrestrial, or telestial, believed or disbelieved by men generally; show us a truth and we will believe it.

This was the reason why the world hated the Lord Jesus, because he was possessed of that charity, that love of truth, which prompted him to believe all things, and rejoice in the truth; and, to be his Saints, we must be willing to suffer for the truth's sake, as he did, even to be called devils, and accounted as mad by this generation—for the servant is not above his master; and if they hated and called the master of the house Beelzebub, because he told them the truth, how much more they of his household, for believing what he said.

Charity never faileth; neither do we profess to be infallible; therefore, we are ever ready to examine all things which are brought against us, as well as those which present themselves apparently in our favour; so that by the Holy Ghost, whose office it is to guide those who possess it into all truth, we may be enabled to discern the right ways of the Lord, even the way of truth, the old paths, that we may stand and walk therein, until we shall be enabled, by the grace of God, to arrive at the celestial city, the new Jerusalem coming down from God out of heaven, and there refresh ourselves in the presence of the Most High, and of his son Jesus; having been cleansed by the blood of Christ, through sanctification of the spirit, and belief of the truth; and having been baptized with water, with the Holy Ghost, and with fire, that we might be made co-heirs with him to all the glories of his father's kingdom.

With all these glorious prospects before us, we are determined to make sure of the promised inheritance; and although truth has but one side to it, yet there are many in the world who suppose, or pretend to believe, that we have not found that side, and that we are groping in darkness at noon-day, and are following falsehood instead of truth; and would fain convince us of our error by printing or publishing what they call truth, either that they

may turn us away from our belief, or prevent those who would join themselves unto the Lord in the New and Everlasting covenant.

Concerning this matter, we would say to the *Elders and all Saints* every where, whenever and wherever you have or may see any thing printed in any book, pamphlet, paper, tract, or card, concerning us, or the religion we profess; whether it be for or against, in any part of Europe, read it carefully, and examine it candidly by the Spirit of the Lord, for truth will never loose by investigation; compare it with the word of God, by the assistance of the Holy Spirit, which giveth light; and whatever you find to be true, believe and practice—whatever you find to be false, reject; and when you have thus examined, *we particularly desire* that you would *loose no time* in forwarding the same to *us* at our office, or to some one of the twelve; and what you know not now, be faithful, and you shall know hereafter; by thus doing, you will give *us*, also, the opportunity of *Looking at both sides of the Question.*

SIGNS OF THE TIMES.

—Dreadful Earthquake.—*(St. Petersburg, Sept.* 11.)—The *Abeille du Nord* of yesterday published the following letter from Tiflis, August 13:—"You have, doubtless, heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighbourhood of Mount Ararat. A considerable mass was loosened from the mountain, and destroyed every thing in its way for the distance of seven wersts, (nearly five English miles). Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. Above 1,000 inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, run from the interior of the mountain, which was opened, and, following the same direction, swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Akhouli, the dead animals, &c. The shock continued to be felt every day in the above-mentioned districts, and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday I was awakened by two violent subterranean commotions.—*Journal de St. Petersburg, Sept.* 12.

Hurricane, &c.—From the *John O'Groat Journal* we learn, that, on Wednesday, the 9th of September, a severe storm was experienced in that quarter, which compelled the herring-boats to return as speedily as possible, although some could not get in, and were struggling with the elements all night; some were lost, with all hands on board; six or seven have not been accounted for. A fearful gloom has been cast over all by the loss of life and property.—At Kirkwall the storm was still more severe. At Papa Stronsay, North Isles, six boats were driven to sea; three others, at Cara, South Isles, not expected to be heard of again; others found on shore, or sunk, and destroyed; five or six vessels at Widewall drifted from their moorings, and went on shore. Many of the fishermen will be ruined by their losses.

A Dover paper of the 16th September says:—This day we have been visited with one of the heaviest storms of thunder, lightning, and rain, accompanied with boisterous wind, which we have experienced for some time, which will, in all probability, choke up the mouth of our harbor so as to prevent the ingress or egress of vessels, and also all the harbors along the coast will be rendered useless.

Earthquake, &c.—The town of New Ross was lately visited with a gale of wind, which, about 7 o'clock, turned into a hurricane; a few minutes after, there was felt the shock of an earthquake, which caused the candlestick to reel on the table, and this was followed by a gust of wind, which blew in windows and prostrated chimneys: two doors with iron bars were rent asunder, in the timber-yard of Messrs. James Galavan & Co., while sheds were stripped of slates, and piles of timber were displaced.—*Freeman's Journal.*

At New Orleans some extensive wharfs have been carried away by the river; lesser floods are common in the States; while in Florida, the Indians continue their scalpings and assassinations with undiminished vigor and success.—*American Papers.*

The papers abound with notices of the destruction of ships in different parts of the world, and the loss of many lives; such as a Spanish packet wrecked at the entrance of the old canal, at Bahama, with sixty passengers, also a Spanish three-masted vessel, and the Rossini from Hamburgh, at the same time and place.

Thunder Storm at Liverpool.—On Thursday afternoon, about three o'clock, Liverpool and its neighbourhood were visited by a thunder storm, accompanied with torrents of rain, and a darkness so palpable that shopkeepers and others had to light their gas.—*Liverpool Mercury.*

Fires.—We learn from the *Manchester Chronicle*, &c., that on the 27th of Sep. the 74 gun ship, Talavera, and Imogene frigate, were destroyed by fire, in the Plymouth dock-yard; and at the same time, the Adelaide Gallery, the repository of the figure-heads and carved ornaments of various prizes taken during the war, and preserved as trophies of British valour, is entirely destroyed; together with a part of the Minden, the large shed on the south of the gallery, and a large amount of tools, timber, &c.—[Thus while the trophies of the victories of the mighty of the earth are consumed by the devouring element, the event itself is but another token of the near approach of that day, when the Saints shall obtain a final victory over all their foes; and be ready to hail their Lord and master with acclamations of joy, as he shall descend in the clouds of heaven to take unto himself his kingdom, which is now preparing for him on the earth.]

DO YOU KEEP A JOURNAL?

There is no believer in divine revelation but who feels a lively interest in the history of the ancient Apostles and Elders in the Christian church; and as it is through their writings, and the histories of their lives and travels that we become acquainted with the church in the days of Christ; and through the writings of the Prophets that we learn of the things of God, and the movements of his children in times before the Apostles, it has been enjoined on the Elders and officers in the church of Christ in these Last Days, to keep a record of their proceedings, or write a history of their travels and labours, so that all the passing events of moment may be gathered in from time to time, so that the generations to come may learn of

our doings, and of the work of God in our day, as we have learned concerning those who have gone before us.

We have lived to see the commencement of the dispensation of the fulness of times; the dispensation in which all things shall be gathered in one; the dispensation in which all things, which have been spoken by the mouths of all the holy Prophets since the world began, will be fulfilled, and the secrets of all hearts shall be made manifest; the Lord Jesus be revealed from heaven, with all the host thereof; and the judgments of the Most High desolate the nations, while Zion and Jerusalem shall again flourish upon the mountains; consequently, we have abundant reason to believe that a history of our day, of the dispensation in which we live, will be one of the most interesting that ever was, or ever will be penned. In this, the latest generations may learn of the fulfilment of the prophecies of the ancient Prophets, even as we learn of their prophecies by their histories; and if the prophecy itself be glorious, how much more the fulfilment thereof.

No one need suppose that after the work is completed, the dispensation ended, (if it were possible to have an end), that God will give a special revelation and history of what has passed, to some particular one of his many servants; so that all may remain idle in this matter, and thus leave all the work to God, for this is not his method of doing business; but God gives special revelations to man, by which he makes known to us those things which we otherwise have not the means of knowing; and he will no more give a special revelation of those things which are daily passing before us, and which we can write at our leisure, than he will cause the corn of that sluggard to grow who is too lazy to plant it. How, then, shall our posterity procure our history?

Let all the Elders remember the preface to Luke's gospel, and inasmuch as they also have "a perfect understanding" of those things which are daily occurring in their midst, let them write them as he did, and then, bye and bye, when the Lord will, there will be very little difficulty in collecting the histories of the different Elders, and of compiling them in one, thus forming a more full and explicit history of the Church in the last days than we have of the days of Christ and the Apostles. The gospels by Matthew, Mark, Luke, and John are the histories of their lives, and of the things which they saw and heard, and of events which they were familiar with in their day; also, the Acts of the Apostles is a history of the Apostles; and this is the kind of history that we desire should be preparing concerning the servants and the work of God, at the present time.

We are aware there are many now in England, who find little time to write, and for this reason, we have enjoined it upon them from time to time, as we have had opportunity, to keep a journal, or daily write a word or two, by which they may refresh their memories, until the Holy Ghost shall bring all things to their remembrance, or they may find leisure to pen their histories in full; and of such we would enquire, *Do you keep a Journal?* If so, well—and you will have your reward; and if not, we would again enjoin it upon you, and upon all who have not before heard the admonition, to commence forthwith to keep a Journal, or write a history; and see to it, that what you write is strictly true and unexaggerated; so that in the end, all may know of all things concerning this last work, and all knowledge may flow together from the four

quarters of the earth, when the Lord shall make his appearing, and we all may be ready to give a full account of our mission, our ministry and stewardship, and receive the welcome tidings, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

PERSECUTION OF THE JEWS.

Under this head we published, in the first No. of the "Star," page 19, an account of the sufferings of the Jews, for the alledged murder of a Greek child, and we now have the joy to present the entire acquittance of the ancient people of God in relation to the murder; also, the honourable course of Mehemet Ali, and the interesting proceedings of the English Government, as recorded in the newspapers—

PERSECUTION OF THE JEWS IN THE EAST.—It appears by a despatch, dated the 21st of July, received from the English ambassador at Constantinople, that the inquiry instituted by the Porte respecting the accusations brought against the Jews of Rhodes, [illegible] accused of having murdered a Greek child has terminated in the [illegible] of the Jews of the crime laid to their charge, and in the dismissal from the office of the Pacha of Rhodes for his misconduct with reference to that matter. Such is the substance of a communication from the Foreign Office to the Baron Rothschild.

THE JEWS OF DAMASCUS.—The following is the text of the firman to the Governor of Damascus, issued by Mehemet Ali, for liberating the Jews of that city:—"A memorial from Messrs. Moses Montefiore and Cremieux has been laid before our eyes, containing their hopes and wishes. They have been sent to us as delegates from the whole of that part of the people of Europe who profess the religion of Moses. They entreat us to order the liberation of such members of their religion as have been arrested, and to ensure tranquillity to such of them as have taken flight, in consequence of the inquiries into the disappearance of Father Thomas and his servant Ibrahim, in the month Dzy'l Idge, 1255. We have considered, that it will be worthy of us to accede to the hopes and desires from a people so numerous. In consequence, we order that all those Jews who have been imprisoned shall be set at liberty; and, as to those who have been driven from their homes, I command that they be permitted to return in perfect safety. Each may resume his trade or commerce, and apply himself to his usual occupations. We command that you take such measures that no one of them may become the object of any ill-treatment from whomsoever. I intend that they shall be in full and entire security from all consequences whatsoever, as before the above mentioned matter. Such is our will."

JUDEA REDIVIVA.—A letter from Jerusalem says:—"The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew and printed, and the missionary, Nikolayson, sees daily, at the divine service performed by him and his assistant, Pient, 400 Jews, of whom 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer Book is to be published. The English Consul endeavours to engage the Jews to cultivate the land of their fathers under the favour of Mehemet Ali, and considerable quantity of land have been purchased for foreign im-

migrants. It is said that there is somewhere a Talmudic saying that when there shall be twenty-five thousand the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavouring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and in Italy intend to establish factories and manufactories in Jerusalem, and some other considerable towns, under the protection of England. The English Government has appointed a vice-consul at Jerusalem for all Palestine."

RESTORATION OF THE JEWS.

(From the London Times, July 26.)

[The annexed documents have just appeared in a periodical publication, entitled "*Memorials concerning God's ancient people of Israel,*" and are probably as yet but little known to the world at large] :—

"MEMORANDUM, &c.

"*To the Protestant Powers of the North of Europe and America.—Victoria, by the grace of God, Queen of Great Britain and Ireland; Frederick (William) III., King of Prussia; William (Frederick), King of the Netherlands; Charles (John) XIV., King of Sweden and Norway; Frederick VI., King of Denmark; Ernest Augustus, King of Hanover; William, King of Wurtemberg; the Sovereign Princes and Electors of Germany; the Cantons of the Swiss Confederation professing the Reformed Religion; and the States of North America, zealous for the glory of God; grace, mercy, and peace from God the Father, and the Lord Jesus Christ.*

"High and Mighty Ones,

"The Most High God, who ruleth in the kingdoms of men (Dan.iv.32), by whom kings reign, and princes decree justice (Prov. viii. 15), having in these days granted a season of repose to his witnessing church (Acts ix. 31; Rev. xii. 16), planted in the lands whereof ye are kings and governors (Isaiah xlix. 23); the vine of his planting among the Gentiles (Acts xxiii. 28) hath extended her boughs unto the seas, and her branches unto the rivers (Isaiah xlix. 6), that now in nearly all the world the gospel of the kingdom is being lifted up as a witness unto all nations (Matt. xxv. 14.) and in the isles afar off. The days are drawing near (Rev. xxii. 20.) when the dominion, and the glory, and the kingdom, with all people, nations, and languages, shall serve him who cometh in the clouds of heaven (Dan. vii. 14; Rev. i. 7), whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed (Psalm xiv. 6). Blessed be he! He hath given his waiting people to hear the sound of his approaching footsteps, and to mark the signs of his drawing near (1 Thess. v. 4). The fig-tree putteth forth her leaves again (Matt. xxiv. 32). Israel's sons are asking the way to Zion, by which we know that summer is at hand. Blessed are all they that wait (2 Thess. iii. 5), and hold fast (Rev. iii. 11), for quickly he cometh. Amen.

"In the prospect of the Christian Church, of the speedy appearing of her glorified head, the zeal of the Lord's servants hath been stirred up (Rev. iii. 2,) to a multiplied diligence in those labours of faith and love which were devolved upon her (Matt. xxviii. 19,) when the Son of God, as a man taking a journey into a far country, bade his servants occupy until he returned again, (Luke xix. 13.) With other responsibilities, the circumstances of one peculiar people, whom the Most High hath separated (Gen. xii. 1,) and taken into covenant with him, (Gen. xvii. 7, Exod. xxxiv. 7,) and which covenant no act of theirs, however iniquitous and rebellious, can repeal or destroy, (Mal. iii. 6,) whom he hath scattered in all lands as witnesses of his unity and power, (Isa. xliii. 19,) connected with whom the welfare of mankind is bound up, and in the lifting up of whose head the most stupendous consequences are made to depend (Rom. xi. 15,) are presented at this eleventh hour for the repentance and faith of Christendom, that the blood of our brethren of the circumcision which has been unjustly shed, may be atoned for in the blood of the Lamb, (Isa. i. 18,) and the fruits of forgiveness be manifested (Matt. iii. 8,) in presenting the children of this people continually at the throne of grace (1, Pet. ii. 5—Ps. cxxii, 6,) for the atoning sacrifice of Christ to cover them (Joel, ii. 16;) and as the Almighty, in his providential appointments, shall make the way plain to present the children of Israel who may be willing to go up (Ps. cx. 3) as an offering to the Lord of Hosts in Mount Zion (Isa. xviii, 7.)

"For three hundred years the testimony of the churches, planted in the lands over which Almighty God hath made you rulers, hath been lifted up against that Apostacy which hath usurped the authority of the Lord Jesus Christ in the earth (Rev. xvii. 5, and xviii. 5,) daring presumptuously to assert power over nations (Rev. xviii. 7,) and over kingdoms, to root up and to pull down, to build, to plant, and to destroy (Dan vii. 20—Rev. xiii. 2, 7. The mill-stone which shall sink the Great Babylon in the abyss of an unfathomable perdition (Rev. xviii. 21,) when her hour arrives (and it may be soon!) with the judgment under which she hath long lain, for being drunken with the blood of the saints, and of the martyrs of Jesus (Rev. xvii. 6,) shall include the avenging of the wrongs of God's ancient people (Isa. li. 22, 23,) and a terrible account it is; and the issue shall be joy and gladness to the whole earth, for it is written, "Rejoice, O ye nations, with his people; for he avengeth the blood of his servants, and shall render vengeance unto his adversaries, and will be merciful to his land and to his people." (Deut. xxxii. 43.) "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thy excellency? and their enemies shall be found, liars unto thee, and thou shall tread on their high places," (Deut. xxxiii. 29.)

"In the events, on which the eyes of nations are fixed, taking place around, whilst the continuance and stability of your thrones and sway, O kings, is the earnest prayer of the Christian church (1 Tim. ii. 2), she cannot but uphold the witness that the days draw nigh, when, under the hallowed sway of Messiah the Prince, the now despised nation of the Jews shall possess the kingdom (Dan. vii. 27), and she directs, with reverential awe, your eye to that mighty empire in the east which is crumbling to the dust, and drying up in all her streams (Rev. xvi. 12.) to make way for the event. Palestine hath been a burdensome stone (Zech. xii. 2,) unto the followers of the false Prophet (Rev. xvi. 13.) as it was to the ancestors of many of

you, O Princes, when, under the banners of the Popish Antichrist, their mistaken zeal sought to recover the Holy City from the Saracen's grasp. But the fulness of the Gentiles is at hand (Romans xi. 21), and unto Israel the dominion shall return (Micah iv. 8).

"The apostate Julian sought to plant the children of this people in the seats of their fathers, in despite of that holy faith, one of the external evidences of whose truth was, that their house was left unto them desolate, until they should say, 'Blessed is he that cometh in the name of the Lord, (Matt. xxxiii. 38, 9). But is it any where declared in the word of our God, that the children of Israel, scattered and peeled, humbled and dispirited, impoverished and broken down, should not be presented as an offering in faith to Jehovah of Hosts in Mount Zion? that there they may be pleaded with face to face by the God of their fathers (Ezekiel xx. 13), that there the veil may be rent (Is. xxv. 7), which is over their hearts (2 Cor. iii. 15), that there they may look on him whom they have pierced? (Zech. xii. 10). Your attention, high and mighty ones, is directed to the recorded fact that such an offering is expected. And before that full and final gathering which follows the judgments poured out on all the earth (Isaiah lxiii. 15, 16, 20), a power, and that power a northern one (Jer. iii. 12, xxxi. 6, 9, xxiii. 7, 8—Isaiah, xliii. 6 xlix. 12), shall be employed to lead a people wonderful from their beginning hitherto—a nation expecting and trampled under foot—whose land rivers have spoiled, unto the name of the Lord of Hosts in Mount Zion. (Isaiah xviii.) These designs and purposes of the Lord God of Israel, King of Kings and Lord of Lords, are declared unto you, high and mighty ones, his servants (Dan. v. 23) that you may ponder them, and know his will, from the voice with which he is about to speak unto nations and unto men (Haggai ii. 6; Isaiah i. 10), for the time is at hand (Rev. i. 3.)

"Your wisdom hath been exercised to mark the boundaries of kingdoms, and to define the limits of empires! and has not the aggressor overleaped all barriers, and the strength of treaties broken snapped assunder as tow? And why! Because when the Almighty awarded to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel, (Deut. xxxii. 7, 8.) By an unrepealed covenant, the Lord God declared unto Abram, concerning the land of Palestine, "unto thy seed have I given this land, from the river of Egypt to the great river, the Euphrates." (Gen. xv. 18.) This gift was ratified unto him for an everlasting possession, and to his seed after him, when the Almighty gave him his covenant, and changed his name to Abraham. (Gen. xvii. 4, 8.) For the purposes of infinite wisdom fast hastening to maturity, the Lord God hath scattered his inheritance to the four winds of heaven. But hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him, and keep him as a shepherd doth his flock. (Jer. xxxi. 10.)

"As the spirit of Cyrus, king of Persia, was stirred up to build the Lord a temple, which was in Jerusalem (2, Chron. xxxvi. 22, 23;) who is there among you, high and mighty ones of all the nations, do fulfil the good pleasure of the holy will of the Lord of heaven, saying to Jerusalem, "Thou shalt be built,' and to the temple, "Thy foundation

shall be laid?" (Isa. xliv. 28.) The Lord God of Israel be with such. Great grace, mercy and peace shall descend upon the people who offer themselves willingly; and the free offerings of their hearts and hands shall be those of a sweet smelling savour unto him who hath said, "I will bless them that bless thee (Gen. xii. 3,) and contend with him who contendeth with thee. (Isa. xlix. 25.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

"Signed and sealed in London, 8th of January, in the year of our Lord 1839, in the name of the God of Abraham, of Isaac, and of Jacob, on behalf of many who wait for the redemption of Israel."

[The foregoing appeal clearly indicates that the Holy Spirit of Inspiration is resting upon the writer, and that he feels a deep and lively interest in the welfare of scattered Israel, and evidently longs for that time when Zion and Jerusalem shall be re-built, and David's Son shall sit on David's throne, and rule over his people, as predicted by the prophet; and yet had the writer the priesthood, and the blessings of the renewed covenant, he would see many things which are now hidden from his view; and understand much, which is now veiled in mystery. (Acts. xxii. 16).]

MINUTES OF THE GENERAL CONFERENCE.

A General Conference of the Church of Jesus Christ of Latter-Day Saints, was held at the Carpenter's Hall, Manchester, on Tuesday, the 6th day of July, 1840, it being the 1st day of the 7th month of the 11th year of the Church, when the following officers of the travelling High Council were present, viz., Elders B. Young, Orson Pratt, W. Woodruff, Willard Richards, H. C. Kimball, and G. A. Smith; other officers, viz., High Priests, 5; Elders, 19; Priests, 28; Teachers 4, and Deacons 2.

The Meeting being called to order a little after ten o'clock, by Elder B. Young, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Orson Pratt, be President of the Conference, which was carried unanimously.

Elder George Walker was chosen clerk. After singing and prayer by the President—

				Members.	Elders.	Priests.	Teachers.	Deacons.
The Conference at Preston, including the Churches in the care of Elders Melling and Withnall, was represented by Elder Melling				665	18	23	11	2
Ditto	Potteries,	ditto	Elder A. Cordon	248	9	32	9	9
Branch	Birmingham,	ditto	ditto	4	0	0	0	0
Ditto	West Bromwich,	ditto	ditto	21	0	3	1	0

Conference,	Clitheroe,	ditto	Elder T. Smith	295	10	11	9	3
Ditto	Herefordshire, Gloucestershire, &c. was represented by		Elder Woodruff....	1007	19	78	15	1
Conference,	Glasgow and region round about, represented by		Elder Mulliner....	193	8	7	5	3
Branch,	Hillsborough, Ireland,	ditto	Elder E. Curtis ..	5	0	0	0	0
Ditto	Isle of Man,	ditto	Elder H. Clark ..	6	0	0	0	0
Conference,	Liverpool,	ditto	Priest W. Mitchell	100	3	4	2	1
Branch	London	ditto	Elder H. C. Kimball	11	0	2	0	0
Ditto	Macclesfield	ditto	Priest I. Brown....	71	0	6	2	2
Conference,	Altrincham, including Middlewich, Northwich, and Peover, was represented by Elder W. Berry			82	1	3	3	3
Branch	Bedford	ditto	Elder Young ..	36	1	1		
Ditto	Stockport	ditto	Elder Littlewood..	140	2	5	2	1
Ditto	Bolton	ditto	Priest Barrows....	61	0	2	1	0
Ditto	Duckinfield,	ditto	Elder Albistone ..	76	1	3	1	0
Conference,	Edinburgh,	ditto	Elder Orson Pratt	43	0	2	0	0
Branch,	Pendlebury,	ditto	Elder H. Royle ..	36	0	2	0	0
Ditto	Eccles,	ditto	Brother E. Leather	13	0	3	0	0
Ditto	Whitefield	ditto	El. Walker Johnson	39	1	2	3	0
Ditto	Ratcliffe	ditto	Elder John Allen	16	1	2	0	0
Ditto	Brampton	ditto	Elder T. Tweddle..	40	1	1	1	0
Ditto	Alston	ditto	Elder J. Sanders ..	39	2	1	2	0
Ditto	Newcastle-upon-Tyne	ditto	Elder Amos Fielding	6	0	2	1	0
Ditto	Manchester	ditto	Elder B. Young ..	364	4	27	6	1
Ditto	Ancrum,	ditto	Elder Orson Pratt	9				

The President brought before the Conference the subject of Ordinations, and after various observations thereon:—

It was proposed by Elder G. A. Smith, that for the future, Ordinations be not attended to, except by the travelling High Council, or under such restrictions as they may adopt in reference thereto.

Elder Young spoke on the subject of Conferences, and also with respect to restricting Ordinations; and suggested that, for the future, General Conferences should, in a great measure, be done away with, or restricted to the travelling High Council for to hold Conferences at such places, and at such times as they may think proper; after taking into consideration the great expense attendant upon holding General Conferences, and the inconvenience experienced by members attending them.—The meeting adjourned at a little after 12 o'clock.

At 2 o'clock, the meeting opened with prayer, after which Elder Kimball spoke on the subject of Elders taking upon themselves the responsibilty of ordaining Officers in this church; after pointing out the evils that might result therefrom, he proceeded to treat upon the duty of members towards those who preside over them in the Lord, and respecting the members administering to the temporal necessities of those whose calling it is to labour amongst them in spiritual things.

It was moved by Elder Richards, seconded by Elder T. Smith, and carried unanimously, That all Ordinations for the time being be confined to, or under the regulations of the travelling High Council.

Elder Young called the attention of the Conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly; Elder Johnson, and others, spoke to several cases of improper conduct on her part; after which it was moved by Elder Young, seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the church.

The President then called the attention of the Conference, to a letter from Isaac Brown and other officers of the church at Macclesfield, concerning Elder Heath, and also to some half-a-dozen charges preferred by the said Isaac Brown, James Galley, Edward Horrocks, and John Horrocks, and Deacon Hampson against the said Elder Samuel Heath, for several items of misconduct, and neglecting the duties of his office, to all of which charges Elder Heath pleaded not guilty. The complainants then entered into proof of the several items, to which Elder Heath replied by stating that the charges against him, were in consequence of a misunderstanding, &c.; the proceedings opened a wide field for instruction from Elder Young, followed by the President, who recommended the parties to become reconciled to each other, stating that he did not consider the charges preferred against Elder Heath sufficiently substantiated; to withdraw fellowship from him; when it was moved and seconded, that no further proceedings be taken on this subject, which was carried unanimously. After which the Conference adjourned till seven o'clock.

At seven o'clock, the meeting was opened with prayer.

The President having made such preliminary remarks as the importance of the subject called forth, proceeded to call upon those who were willing to volunteer their services to labour in the vineyard of the Lord, when the Officers gave their names as follows:—

High Priests.	Elders.	Priests.
H. Clark,	George Watt,	William Smallam,
Thomas Smith,	John Parkinson,	William Speakman,
A. Cordon,	David Moss,	John Needham,
Thomas Kington,	Martin Littlewood,	James Mahon,
Orson Pratt,	William Parr,	Frederick Cooke,
Brigham Young,	Samuel Heath,	Robert Cheeks,
H. C. Kimball,	John Sanders,	William Mitchell,
Willard Richards	Theodore Curtis	William Black,
Willford Woodruff,	Henry Royle,	Robert Williams
George A. Smith.	Thomas Tweddle,	William Jones,
	John Leigh,	Thomas Pallitt,
	Amos Fielding,	Richard Seed,
	Thomas Richardson.	John Burns,
		Jos. Knowles,
		Richard Benson,
		John Wyche,
		William Reylance,
		Jos. Street,
		Jos. Wilde,

Moved, seconded, and voted—

That Elder George Watt, go to Edinburgh.—Elder Alfred Cordon, go to Birmingham, also take charge of the Staffordshire Potteries Conference, and John Burns, Priest, go with him.—Elder Thomas Kington takes charge of Herefordshire Conferences, as heretofore, also Garway, &c.—William Snailam, Priest, go along with Elder Kington.—Joseph Knowles, Priest, to accompany Elder Kington.—Brother Robert Crooks, Priest, to go to Bolton.—Thomas Richardson, Elder, go to Herefordshire.—John Needham, Priest, to go with him.—H. Clark, Elder, go to the Isle of Man. Elder Thomas Tweddle, go to Glasgow.—John Sanders, Elder, labour at Alston and go to Carlisle as soon as practicable.—Amos Fielding, Elder, Newcastle-upon-Tyne.—Elder John Parkinson, to go to Greenock.—Elder Henry Royle, go to Cly, in Flintshire.—William Mitchell, Priest, go to Leeds.—Elder Thomas Smith, remain at Clitheroe.—Elder John Leigh, and James Mahon, Priest, go to Arden, Cheshire.—Joseph White, and Richard Steele, Priests, to labour under the direction of Elder Cordon. Frederick Cooke, Priest, labour with Elder Henry Royle, in Flintshire.—Elder John Smith, to be ordained High Priest, to take charge of the Church in Manchester, and the regions round about.—Elder Peter Melling, to take charge of the Church as heretofore, in connection with Elder H. Withnall.—John Wych, Priest, to go into Staffordshire, and labour under the direction of A. Cordon.

Moved and seconded, that the remainder of the Officers who have volunteered, be left to the Travelling High Council, to dispose of, and appoint to such places as they may judge expedient.—Carried.

Moved and seconded, that in consequence of there not being time to transact all the business of this Conference, the Ordination of Officers be left to the Travelling High Council, to ordain, from time to time, such Members as they may consider requisite. Carried.

Elder Young then adressed the Meeting on the propriety of establishing a Fund for the support and clothing of such Members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities be administered unto.

The President afterwards addressed the Meeting on the same subject, and pointed out the difference between preaching for money, and the Elders having their necsssities ministered unto, while they are called to labour, "without taking thought for the morrow."

Elder Richards followed on the same subject, also Elder Kimball; after which, Elder Young moved, that wherever a branch of the Church is established, two Members be appointed to receive the weekly voluntary contributions of the Members, for promoting the spread of the gospel, and the same to be disposed of by the vote of the Church, in council with the travelling High Council. Seconded by Elder G. A. Smith, and carried.

The Minutes of the Conference were then read and accepted,—when the Conference adjourned sine die.

ORSON PRATT, President.
GEORGE WALKER, Secretary.

W. R. Thomas, Printer, Spring Gardens, Manchester.

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LECTURES ON THEOLOGY.

(Continued from Page 150.)

SECTION III.

LECTURE 3.—ON FAITH.

1. In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist: and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation. For faith could not centre in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. x. 14. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (or one sent to tell them?") So then faith comes by hearing the word of God. [New Translation.]

2. Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3. First, The idea that he actually exists.

4. Secondly, A *correct* idea of his character, perfections and attributes.

5. Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will.—For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7. As we have been indebted to a revelation which God made of himself

to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi. 7,8,9. 1st Cor. ii. 9, 10, 11. "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the Spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8. Having said so much, we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, xxxiv. 6, "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Psalm ciii. 6, 7, 8. "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii. 17,18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc. 2. Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. i. 10, 11, 12. "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James i. 17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi iii. 6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10. Book of Commandments, chap. 2nd, commencing in the third line of the first paragraph: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round:" Book of Commandments, c. xxxvii. 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round the same yesterday, to-day, and for ever."

11. Numb. xxiii. 19. "God is not a man, that he should lie; neither the son of man that he should repent." 1st John iv. 8. "He that loves not, knows not God; for God is love." Acts x. 34. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12. From the foregoing testimonies we learn the following things respecting the character of God.

13. First, That he was God before the world was created, and the same God that he was, after it was created.

14. Secondly, That he is mereiful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15, Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever; and that his course is one eternal round, without variation.

16, Fourthly, That he is a God of truth and cannot lie.

17. Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, That he is love.

19. An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can centre in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not *centre* his faith in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But, Secondly, Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day, and for ever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth, and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth, and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

23. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their pri-

vileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God, so as to obtain eternal life?

25. From the above description of the character of the Deity, which is given him in the revelations, to men there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26. Let us here observe, that the foregoing is the character, which is given of God in his revelations to the Former-Day Saints, and it is also the character which is given of him in his revelations to the Latter-Day Saints, so that the Saints of former days, and those of latter days are both alike in this respect; the "Latter-Day Saints" having as good grounds to exercise faith in God, as the former-day saints had, because the same character is given of him to both.

Question.—What was shown in the second lecture?

Answer.—It was shown how the knowledge of the existence of God came into the world. (§ III. ¶. 1.)

Q. What is the effect of the idea of his existence among men?

A. It lays the foundation for the exercise of faith in him. (§ III. ¶ 1.)

Q. Is the idea of his existence, in the first instance, necessary, in order for the exercise of faith in him.

A. It is. (§ III. ¶ 1.)

Q. How do you prove it?

A. By the 16 chapter to Romans, and 14 verse. (§ III. ¶ 1.)

Q. How many things are necessary for us to understand respecting the Deity, and our relation to him, in order that we may exercise faith in him for life and salvation?

A. Three. (§ III. ¶ 2.)

Q. What are they?

A. First, that God does actually exist: Secondly, correct ideas of his character, his perfections and attributes: and, Thirdly, that the course which we pursue is according to his mind and will. (§ III. ¶ 3, 4, 5.)

Q. Would the idea of any one or two of the above mentioned things enable a person to exercise faith in God?

A. It would not, for without the idea of them all, faith would be imperfect and unproductive. (§ III. ¶ 5.)

Q. Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

A. It would: for by the idea of these three things, faith could become perfect, and fruitful, abounding in righteousness unto the praise and glory of God (§ III. ¶ 5.)

Q. How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves?

A. By revelation. (§ III. ¶ 6.)

Q. Could these things be found out by any other means than by revelation?

A. They could not.

Q. How do you prove it?

A. By the scriptures: Job xi. 7, 8, 9. 1 Corinthians ii. 9, 10, 11. (§ III. ¶ 7.)

Q. What things do we learn in the revelations of God, repecting his character?

A. We learn the six following things:—First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. (§ III. ¶ 12, 13, 14, 15, 16, 17, 18.)

Q. Where do you find the revelations which give us this idea of the character of the Deity?

A. In the bible and book of commandments, and they are quoted in the third lecture. (§ III. ¶ 9, 10, 11.)

Q. What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A. It would prevent him from exercising faith in him unto life and salvation.

Q. Why would it prevent him from exercising faith in God?

A. Because he would be as the heathen, not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. (§ III. ¶ 19.)

Q. Does this idea prevent this doubt?

A. It does; for persons having this idea are enabled thereby to exercise faith without this doubt. (§ III. ¶ 19.)

Q. Is it not also necessary to have the idea that God is merciful and gracious, long suffering, and full of goodness?

A. It is. (§ III. ¶ 20.)

Q. Why is it necessary?

A. Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long suffering, and full of compassion, gracious and merciful, and of a forgiving disposition, man would be cut of from before him, in consequence of which he would be in continual doubt, and could not exercise faith: for where doubt is, there faith has no power, but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. (§ III. ¶ 20.)

Q. Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A. It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday, he is to-day, and will be for ever. (§ III. ¶ 21.)

Q. Is it not necessary also, for man to have an idea that God is a being of truth before they can have perfect faith in him?

A. It is: for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him, but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. [§ III. ¶ 22.]

Q. Could man exercise faith in God so as to obtain eternal life, unless he believed that God was no respecter of persons?

A. He could not: because without this

idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. [§ III. ¶ 23.]

Q. Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

A. He could not: because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. [§III. ¶24.]

Q. What is the description which the sacred writers give of the character of the Deity calculated to do?

A. It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds and nations and that from age to age, and from generation to generation. [§ III. ¶ 25.]

Q. Is the character which God has given of himself uniform?

A. It is, in all his revelations whether to the Former-Day Saints, or to the Latter-Day Saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. [§ III. ¶ 26.]

A REMARKABLE VISION.

(Concluded from p. 154)

Extracts from Elder Cowdery's Letter, contained in the October No. of the 'Messenger & Advocate,' p. 195.

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited;" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattered timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plough of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top, down its side; and when myself visited the place in the year 1830, there were several trees standing; enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture without was prevented from entering. It is to be observed also that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small

pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never-failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forgot to say that this box, containing the record, was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by.

You will have wondered perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, (see Star, p. 131-2) after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection, that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favoured with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record, a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of

his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence, could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake, he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands, the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvellous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, nothwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge, till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long sea-

and that in countries where there was *no water* they baptised with *oil!!!!* All this he said he was able to state on account of his great intimacy with history, a knowledge of which, he considered as necessary to a christian as a knowledge of the gospel itself!!!!

Mr. Taylor again rose, not to defend his principles, for they had not been attacked, but, as soon appeared, to inflict deserved chastisement on the arrogant simpleton, who had given the challenge without being able to utter a single sentence against his opponent; and this he did right well, for while poor Mr. Hamilton writhed beneath his heavy flagellation, it was truly heart-rending to witness his (Mr. H.'s) agony. There he sat biting his lips, and shaking his head, and every muscle of his distorted countenance seemed to implore the mercy of the meeting. Mr. T. concluded his speech by affectionately exhorting Mr. H. to repent and be baptised for the remission of sins, and them to enter by the door into the sheep-fold.

The time agreed to for the discussion having expired, the following motion was about to be put to the meeting—"Resolved—That as Mr. Hamilton has neither proved, nor attempted to prove, any of the charges made by him against Mr. Taylor, this meeting believes that they are all utterly false, and consequently indefensible." This motion, had it been put, would have been carried by an overwhelming majority. But this was not permitted, for at that moment Mr. Gill, the chairman for Mr. H., sprang on his feet, and dancing mad, "half sung, have screamed," to the following effect:—"As I have been implicated as one of the offenders on Friday evening last, I have a right to vindicate my conduct. We met here to discuss certain topics, but precious little has been said. It was I who wrote the letter charging him with having mutilated the word of God, with having added to it and taken from it, with having uttered blasphemy, and with having laboured to decoy souls to perdition, and I can prove it! and I can prove it! and I can prove it!" Here his voice was drowned by cries from all parts of the room of "shame, shame"—"put him down"—"put him out," mingled with hisses and groans. The tumult having subsided, he made an attempt to give out the doxology, when "no! no!" from a hundred voices assailed his ears. Then Mr. Taylor, who had conducted himself during the meeting both as a gentleman and a christian, gave out the doxology, and concluded with prayer, after which the meeting quietly dispersed.

ELDER JOHN TAYLOR'S REPLY

To Mr. J. Curran.

(From the "Manx Liberal" of Oct. 17th, Isle of Man.)

Sir—Having perused in your journal of last week a letter headed "Mormonism, or the Latter-Day Saints," signed "J. Curran," in which my principles are attacked, you will oblige me by inserting the following.

The writer commences by stating "that to give publicity to the doctrines of the above sect, (as he is pleased to term it) cannot fail to prove acceptable to many of the readers of your journal." I would remark that nothing can prove more "acceptable" to me, if the portrait be correctly drawn, and the principles truly developed. As publicity is what I have been courting ever since my arrival in Douglas, light and truth, "the law and the testimony," are what I want

to have my principles tried by, and not by the creeds and opinions of men. If Dr. C. will do this fairly, he will only accelerate the advancement of truth, which is already progressing with rapid strides. The public have been apprised of my anxiety for this, for when the Rev. Robert Heys, Wesleyan Minister of this town, published certain falsehoods, I published a reply in pamphlet form, in which I challenged him to an investigation of those principles before the public, and stated that the "Book of Mormon" should be the subject of discussion, and that the doctrines contained *in it* should be tested by the *Word of God*. This reply, through the favour of the proprietors, will be found in this week's *Liberal*.

The prefaratory remarks of my latter antagonist I shall just touch upon. He introduces the Koran as an example of the Book of Mormon, and states that there are in it "the grandest and most sublime truths respecting God and his attributes; and this, he adds, "is exactly the character of the Book of Mormon, which is put forth by the Latter-Day Saints as given by inspiration: it is written apparently in imitation of the Scriptures where the historic is combined with what is strictly doctrinal and didactic." The great evil then is, that it is *like the Scriptures*—that it is *strictly* doctrinal &c. "If they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. But he says that they are "mixed up with all sorts of fictions." Perhaps we shall be favoured with some of them in his next communication. I perceive that the terms "delusion" and "error," are favourite terms with him, as well as with some of the rev. gentlemen of this town with whom I have had to do. He complains that "never at any period has pure religion been revived, or anything God-like made its appearance upon the earth, but Satan has opposed it." I would here ask has anything God-like recently made its appearance on the earth? or has pure religion lately been revived? Let the Doctor himself reply; these are his own words—"Now when we consider the *unhealthy state* of the professed Church, &c.;"—and in a communication to me, he observes in reference to the present state of the Church, that it is "UNHEALTHY, CORRUPT, and IGNORANT." It appears to me no other inference can be drawn from his reasoning than this—pure religion has been revived, something God-like has made its appearance upon the earth, but this God-like pure religion is *corrupt, unhealthy*, and *ignorant!* Is this consistency?—this the reasoning of a man who has come forth as the champion of truth, *alias* sectarianism? However incorrect the Doctor's reasoning may appear, I certainly must admit the accuracy of his first statement, "That never at any period has pure religion been revived, or anything God-like made its appearance on the earth, but Satan has opposed it through the many instruments under his controul," or "the god of this world" would not have found so many to assist the Doctor at this time. He refers his readers to 1st Tim. iv. 1. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith;" but the Doctor has not said what faith. Is it to the faith of the Methodists, the Universalists, the Presbyterians, the Roman Catholics, the Quakers, or to the faith of the Doctor himself, that Paul refers? The Apostle says, "Though we, or an Angel from heaven, preach any other gospel to you than that which we have

preached unto you, let him be accursed."—Gal. i. 8. But the apostle never says anything about Methodism, Presbyterianism, &c. If the Doctor alludes to the faith which Paul preached, I most unequivocally state that I believe the whole of it, and "contend earnestly for the faith that was once delivered to the saints," and that is the reason why I meet with so much opposition. In looking over his letter, however, I find that it is not to the apostle's faith he refers, for one great crime among the many that he has to lay to our charge is, that we have got a new apostolate; from which I infer that he does not believe in the order that God left in the Church, viz.,—apostles, prophets, pastors, teachers, all of whom were inspired men. I shall esteem it as a great favour, if he will undertake to show in his next, when the Lord altered the religion of the New Testament, and where it is mentioned in the Word of God that these offices are to be dispensed with.

The Doctor goes on to state that "these men pretended to have received from an angel of God the Book of Mormon." "These men" never pretended to have received any such thing from an "angel of God." "These men" had a revelation from an "angel of God," but never pretended to have received the Book of Mormon from that source. If all communications from heaven are only "pretended" revelations, then Gideon *pretended* to have had a revelation from an angel of God, Manoah made the same pretension, Moses was guilty of the same thing; as also Abraham, Jacob, Daniel, Zachariah, Mary, Peter, Paul, John, and many others. It is rather surprising the Doctor does not call them all impostors for making such pretensions; but I suppose that if he had been cotemporary with them they would have shared the same fate, for all the prophets and apostles were persecuted—"they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." And why? Because they were considered impostors. Why was our Saviour crucified? Because the priests and pharisees said he blasphemed and had a devil; and they thought they were performing a very pious act in crucifying him. Why was Stephen stoned and Paul imprisoned and scourged? Because some thought they were deceivers, testifying to things which were false.

One crooked piece of work he thinks is manifested in the Lord giving a revelation to frustrate the designs of wicked men, who had stolen some of Joseph Smith's writings, and had it in their hearts to alter the words which were written. I suppose he thinks it was impossible for a man who was a *thief* to alter the writing, or tell a *lie!* If he had the thief's document, he would doubtless think it quite sufficient to refute the other if it did not agree with it. But perhaps he had a *pious intention* in stealing it, and it might palliate his crime if he turned thief, in order to detect imposture; but if he was a *pious thief* he might also be a *pious liar*, and I would at any time rather have to do with a *wicked* liar than with a *pious* one. I cannot perceive anything like evil in the circumstance alluded to by the Doctor; if he perceives anything of the kind, it must have originated in his own breast. I would, therefore, remind him of the old motto—"Evil be to him that evil thinks." That men have wickedly and designedly altered the writings of others I am fully prepared to show;—that Mr. Heys has introduced into his pamphlet words which he cannot substantiate is evident, and perhaps I shall be able to point out other alterations before we get through.

Hanover-street,
Oct. 13, 1840.

EXTRAORDINARY MISSION TO THE JEWS.

From the April No. of the "*Times and Seasons*," published at Nauvoo, Il. U. S., we learn that the Saints in America, have appointed our beloved brethren and fellow labourers, Elders Orson Hyde and John E. Page, on a Mission to the Jews, in various parts of the world, and to Jerusalem. The following document sets forth the object of the Mission, and will not fail to make a deep impression in the minds of the public in this country and in America, especially that portion of them who look for redemption in Israel. We give them our heart and hand to fellowship and aid them in this enterprise, and sincerely recommend them to the confidence of all who may feel to lend a helping hand in a cause of such deep interest to the human family.

"*To all people unto whom these presents may come*—GREETING.

Be it known that we, the constituted authorities of the Church of Jesus Christ of Latter-Day Saints, assembled in Conference, at Nauvoo, Hancock county and State of Illinois, on this sixth day of April, in the year of our Lord, one thousand eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah; and also, of the overthrow of the present kingdoms and governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frost and snows of winter, and sending the sword, with nation against nation, to bathe it in each other's blood. It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their profit, and their learning; and feeling it to be our duty to employ the most efficient means in our power to save the children of men from "abomination which maketh desolate"—we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers, and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant, and the servant of the public in distant and foreign countries for Christ's sake, we do confidently recommend him to all re-

ligious and christian people, and to gentlemen and ladies, making no profession, as a worthy member, of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands and aid him by their influence, with an assurance that such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedom's soil with MARTYR'S BLOOD.

Mr. Hyde is instructed by this Conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned,

JOSEPH SMITH, JUN., Chairman.
ROBERT B. THOMPSON, Clerk.

Brothers Smith and Robinson will discover by the Conference minutes, that our worthy brother, Elder John E. Page, was duly appointed by said Conference to accompany me in this mission; and to receive the same credentials as my own.

Yours sincerely,

ORSON HYDE."

SPREAD OF THE GOSPEL.

Since Elders Hyde and Page started on their mission, we notice the following communication from them, which we extract from the "*Times and Seasons*" of April last:—

Quincy, Ill., April 28th, 1840.

Brothers Smith & Robinson,

I left Commerce on the 15th inst. on my journey to the Holy land in Asia. I stopped in Lima and preached there on the 16th, to an attentive congregation. While speaking, Brother Page rode up in a carriage, came in and spoke to the people at the close of my discourse. On Friday, the 17th inst., Brother Miles brought us to this place; and on Saturday evening, we commenced preaching, and then gave our appointments for preaching on Sunday, Sunday night, and every night during the week, with the exception of one. Last Sunday we closed our public labours in this place, after administering the sacrament to the brethren and sisters.

There have been fifteen persons added to the church by baptism during our meeting; and I think there are eight more that will be baptized to-morrow. Bro. Page has gone into the country to preach and baptise some to day. The Lord is truly with us, and enables us to speak with a power that finds way to the hearts of the people. The priests begin to be a little uneasy, because their members will believe the truth, and go down into Jordan: no, Mississippi. The people have treated us kindly, and have been very attentive to hear the word. The seed sown has taken deep root. Many will slip up to Commerce to be baptized, who will be the fruits of our labour here. Most to much of a cross to come forward and own their Lord here. We expect to leave this place for Columbus day after to-morrow.

Our motto and prayer is this, Roll

on thy kingdom thou king of saints, and preserve thy servants from pride and vanity, and from the snares of wicked men, and from the cunning craftiness of the devil. Pray for us, brethren, that we may have grace and power to stand, and not faint, or fall out by the way. Our health is getting good, prospects are fair, and by the grace of God we will slay Goliah, capture the enemies' forces, and bring them into the camp of Israel.—So farewell for the present, in the bonds of the new covenant,

ORSON HYDE,
JOHN E. PAGE.

P. S.—29th April, baptized eight, making in all twenty-three.

From the same No. we extract the following:—

Philadelphia, Pa., May 5th, 1840.

Brothers Smith & Robinson,

I am happy in stating to you, that the work of the Lord is prosperous, and the kingdom of our God rolls on gloriously, in these eastern lands.

A little more than one year ago, when first I visited these parts, there were no more than thirty or forty members of the church of Latter-Day Saints within sixty miles of this place; but so mighty has truth flourished, and the word of God prevailed, that at present I suppose not less than four hundred might be found within that distance, who have obeyed the everlasting gospel, and are now rejoicing in the new and everlasting covenant; and believing that God assuredly has spoken from the heavens in the last days.

In Chester county, where I have spent the greater part of my time, the past year, the church I believe now numbers eighty members, and the work of the Lord in that region is in a very prosperous condition. Multitudes are believing the truth, and doors are open for preaching on the right hand and on the left: and I must say with feelings of gratitude and respect to the brethren and friends in Chester county, that they have manifested a spirit of generosity and liberality worthy of imitation, in assisting the brethren in their mission to Europe, and also in the late mission to Washington city. The last I heard from Elders Davis and Dean, they had baptized thirty-three in Lancaster county.

The work of God is prospering exceedingly in this city, and also in Jersey, eight or ten are baptized almost every week: peace reigns in our midst, although some of the priests rage without, and the people imagine many vain things. The harvest truly is great, and the labourers are few. There is a great call for faithful labourers in these eastern lands.

Yours in haste,

LORENZO BARNES.

OPPOSITION TO THE BOOK OF MORMON.

It is really wonderful, and fills the mind of the Saints with a mixture of astonishment and pity, to witness the extreme absurdity and utter weakness of the objections which are generally urged against this book.

The learned doctors and well educated priests frequently bring forward objections like the following, which are from the pen of J. Curran, and published in the "*Manx Liberal*" of Oct. 24th.

After various quotations from the Book of Mormon, he quotes the following texts from the Bible, in order

to prove that there can be no other revelation: "Paul says *he kept back nothing that was profitable,*" and that he "*did not shun to declare the whole counsel of God.*"—Acts xx. And again, that "*All scripture was profitable, &c., and able to make the word of God perfect.*"—Tim. iii. 16.

This last text of his is not in the Bible; it is some scripture of his own making. The passage reads "MAN of God perfect," instead of the "WORD of God perfect." This makes a world of difference. Thus he has added to, and diminished from the book, while in the effort to charge others with doing so.

We shall now proceed to notice each of these texts in their proper bearing, and see whether they answer the purpose for which Mr. Curran has brought them forward; viz., to prevent the possibility of more revelation being given.

Will Mr. Curran do away with all scripture which has been given since Paul declared to the elders of the church of Ephesus, Acts xx., "that he had declared the whole counsel of God, and that he had kept back nothing that was profitable?"!!!

He must do so, in order to make the text bear against the Book of Mormon, or any further revelation.

We will here record a catalogue of the books which are to be set aside by Mr. Curran's application of these texts.

John's gospel, his three epistles, his revelations on the island of Patmos, for all these were written not only after Paul had made the above declaration, but after he was dead. Now if Paul had made the scriptures complete, as Mr. Curran infers, then why should John write four books of scripture after Paul was dead?!!!

But we do not stop with the loss of these four books, but we must give up the very book from which Mr. C. quotes, viz., the Acts of the Apostles; for Luke wrote that book after Paul had declared the whole counsel of God to the Ephesians. So that poor Luke and John have fallen into the same blunder as Mormon; viz., to write a book after Paul had declared the whole counsel of God!!! But we do not stop here; we must, by the same logic, lose the Epistles of Paul himself, for he wrote his epistles mostly from Rome, while a prisoner there, and this was long after he had declared the whole counsel of God to the Ephesians, as recorded in Acts xx.; yes, in fact he wrote to the Ephesians themselves after the transactions recorded in the above text.

What a pity, O, Paul! that you should fall into the same delusion as Mormon, and the "despised deceivers and foolish impostors," as the Latter-Day Saints are called!

So much for the first text brought forward by Mr. Curran against the Book of Mormon.

I now proceed to his second, viz., Tim. iii. 16.; which, in connection with the xv. and xvii. verses, reads as follows:—

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the MAN of God may be perfect, thoroughly furnished unto all good works."

This text, if it proves anything against the Book of Mormon, proves equally as much against the whole of the New Testament; for the New Testament writings were not in existence when Timothy was a child. It was the Old Testament, and not the New, that Timothy had known from a child, and which "were able to make him wise unto salvation, through faith in Christ Jesus." Still the New Testament was necessary when it was given; and so is all scripture, whether in the Book of Mormon or any where else.

Mormon had just as good a right to write that which God revealed to him, as Paul had; and the Latter-Day Saints have as good a privilege as either of them—one has as good testimony as the other.

Another text is made use of by Mr. Curran, and by most of our opposers, viz., Rev. xxii. 18: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

This text is brought forward by many, to prove that God will never reveal any more, and that man must never record any more of his word. It is really pitiable, and a source of sorrow and mourning to those who do understand the Word of God, to see even learned men so utterly devoid of all reason and intelligence on these subjects. John had not the whole of the Bible before him, compiled as it now is, and then put his Revelation in the back end for a finish, and then seal up the heavens and the mouth of God from ever revealing more. The book mentioned in the text, refers to his revelation on the Isle of Patmos, which he was then in the act of finishing. See Rev. i. 11. "What thou seest, write in a book." Now if any man were to add words or sentences to the revelation of John, so that it would read different from that which he wrote, then they incur the penalty there spoken of. Now we simply ask whether the Book of Mormon is published by us as part of the words of the book which John wrote or received on the Island of Patmos? If so, then that text applies to it; but if not, then that text has not the most distant allusion to it whatever. Neither does that text at all prohibit God from revealing what he pleases, to whom he pleases, and commanding them to write it.

FALSEHOOD REFUTED.

Mr. Thomas Newton, in his preface to Mr. Livesey's pamphlet against the Latter-Day Saints, has charged our principles of separating husband and wife, parents and children. In reply to this wicked accusation, we quote the following from our Book of "Doctrine and Covenants." Section ci. Verse 4th.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow beings, and prevent them from embracing the truth, will have to answer for that sin."

THE "LONDON DISPATCH" AND THE LATTER-DAY SAINTS.

(From the "London Dispatch" of Nov. 8th.)

"A new religious sect, from the United States, calling themselves Latter-Day Saints, or Mormonites, have just pitched their tents in Gloucestershire, for the purpose of plundering the ignorant people in the neighbourhood of the palaces and cathedral of the Bishop of that diocese. These Mormonites are twelve in number, like the Apostles. They have a new bible of their own, in which it is declared that they are the apostles and prophets of the Church of Latter-Days, the only true and living church on the face of the earth; and as such, they tell the flocks of the learned clergy of the diocese of Gloucester and Bristol, that God has not revealed in the bible all that is sufficient to salvation, and that they are commissioned to declare to them a new revelation, wherein is the fulness of the gospel. This tale has been eagerly swallowed by the ignorant multitude.

Captain D. L. St. Clair, a gentleman of the neighbourhood, who has for some time been performing the work which ought to be done by the clergy, and attempting to reclaim them from the most degraded condition of human beings, gives this account of the success of the Mormonites;—From my own knowledge, says he, in a little tract addressed to these deluded people, they have plundered three families in Herefordshire, and left them in a state of the most abject poverty; one, a respectable farmer, has paid to them two hundred pounds; and two families in the parish of Basley have given them every shilling they possessed, and will probably be obliged to go into the union house, having nothing left but the clothes on their backs. In corroboration of this statement, have they not obtained money from you, and what becomes of the money, sometimes amounting to £10 a night, collected at their gatherings? We thought the followers of Southcote, and Irving, and mad Thom of Canterbury, were the most deluded of human beings; but it appears, they are surpassed in ignorance and folly by the men of Gloucester, who believe in this new bible, who give away their property to these false apostles, who are baptised anew in the hope that they shall live with Christ on the banks of the Mississippi, in glory and happiness for a thousand years!

We learn, in addition, that so late as the 29th of last month, ten poor persons were baptised in the parish of Boddington; and that upwards of 500 in the neighbouring parishes have joined these humbug saints, and this too, within from two to eight miles of the cathedral of Gloucester, whose Bishop has now two palaces to reside in, besides a prebendal house at Westminster, in Pear's Yard, and two rectorages, in all about £9000 a year. Has this Bishop, so well paid for attending to the flock, done any thing to abate this ignorance? Is it not the fact that there are not fewer than eighty non-resident clergymen under him—that there are eighty-six in the commission of the peace—that, until lately, the Chairman of the Quarter Sessions was a reverend doctor—that at the Quarter Sessions there are frequently more clergy than laity at the dinner table; and that ignorance is so great, that not one adult in fifty of the rural population can read? Can we wonder that these unfortunate creatures are led away by 'every wind of doctrine,' and that the gaols and madhouses are filled with the victims of ignorance and superstition? The

Mormonites were wise in their generation in squatting upon this diocese, and in all probability their next remove will be to the diocese of Canterbury—the land of mad Thomites—celebrated for the number of its clergy, the vast income of its prelate, and the ignorance of its christian population."

We have published the foregoing entire, in order to give our readers a specimen of the wickedness, ignorance and folly of the Editor of the "*London Dispatch.*"

Can any man in his senses believe that in Gloucestershire there are twelve men living in tents, who have come all the way from America for the sake of £200 from one man, and a few shillings from two or three others!!

Their passage-money will cost	£60
Their time as day-labourers for six months exclusive of board would be worth	£288
Their clothing on such a mission	£120
Total	£468

All this, besides the toils, fatigues, self-denial, and hardships of such a journey, and the trouble and expense of returning again to America; and all this for the paltry sum of 200 or 300 pounds, and this plundered from poor people!!!

Query. Why do not the laws put a stop to these twelve men's wicked proceedings? Is there no law against plundering in England?

Again, "these twelve men have a new bible!" I have been a member of the Church of Latter-Day Saints for upwards of ten years, and never before learned of their having a new bible. The only bible I have ever seen or heard of in use among them is the translation commonly called King James's.

As to twelve men of the Latter-Day Saints from America being in Gloucestershire, it is utterly false, without shadow of truth.

As to this sect being a new one just started in England, commencing first in the region of Gloucester, it is utterly false.

The Latter Day Saints have more than 200 native preachers, and perhaps nearer 500, in England, Ireland, Scotland, and Wales.

They have been established in many parts of England for years.

As to their plundering any body in Gloucestershire or any where else, it is utterly false.

Neither do their preachers have one half the support that the Methodists or other orders do; they do not indulge in half the extravagance that ministers in general do, and therefore do not need so much.*

As to money which Mr. St. Clair charges them of plundering or even of receiving in that region, it is utterly false, and could only have grown out of misrepresentation in regard to some funds which were obtained there from men who had it to loan without distressing themselves in the least. And this by a fair business transaction to raise a printing fund for the purpose of printing hymn books and other religious works. The greater part of this sum has been paid again, and the residue will be punctually paid according to agreement.

As to £10 collected at a meeting, there has been no such collection, to my knowledge, or if there has, it has been on some special occasion for missionary purposes.

As to the Latter-Day Saints preaching a new doctrine, it is a false charge. Every body that has heard them knows that they preach faith in Christ, repentance towards God, and obedience to all the commandments of the gospel.

* The Latter-Day Saints have no salary, but go without purse, trusting in voluntary contributions.

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They have been established in many parts of England for years.

As to their plundering any body in Gloucestershire or any where else, it is utterly false.

Neither do their preachers have one half the support that the Methodists or other orders do; they do not indulge in half the extravagance that ministers in general do, and therefore do not need so much.*

As to money which Mr. St. Clair charges them of plundering or even of receiving in that region, it is utterly false, and could only have grown out of misrepresentation in regard to some funds which were obtained there from men who had it to loan without distressing themselves in the least. And this by a fair business transaction to raise a printing fund for the purpose of printing hymn books and other religious works. The greater part of this sum has been paid again, and the residue will be punctually paid according to agreement.

As to £10 collected at a meeting, there has been no such collection, to my knowledge, or if there has, it has been on some special occasion for missionary purposes.

As to the Latter-Day Saints preaching a new doctrine, it is a false charge. Every body that has heard them knows that they preach faith in Christ, repentance towards God, and obedience to all the commandments of the gospel.

* The Latter-Day Saints have no salary, but go without purse, trusting in voluntary contributions.

As to re-baptism, I will venture to say the people there were never baptised until lately; but only christened in their infancy, which every reader of the bible ought to know is not according to the gospel.

But again to this plundering business. The Bishop with two or three palaces and £9000 a year, is a humble shepherd of the true fold, is he not? His scores of non-resident clergy and others, all supported by a salary, are not plunderers, are they? The Methodists, with an extra fund of between two and three hundred thousand pounds raised at the Centenary of Methodism, are no robbers or plunderers, are they? No,—no,—it is this two or three hundred pounds, divided to twelve penurious missionaries (and this a falsehood) that is the only plundering known in England, is it not?

Now for education, perhaps if the people of Gloucester and the neighbourhood were taught a few lessons in reading and arithmetic, they could be made to believe that the bishop and priests who are alluded to by the "*Dispatch*," are going in the old way of Christ and his apostles; and that they should not suffer themselves to be led away from such true folds and such faithful shepherds, to follow after these men who are so extravagant as to live in tents, and require £200 to support them after a journey of 5000 miles. But after all, the people of that region are not so universally ignorant, for we circulate several thousand tracts, and four or five hundred of our periodicals among them. And besides this, we hold to a system of universal education among all classes, and we intend to bring it into operation among the saints as soon as possible; and when properly taught, and enabled to read the bible, if the Editor of the *Dispatch* and Captain St. Clair can reclaim them back to the £9000 a year system, and make them think it is the Church of Christ, they are at liberty to do so.

But I am inclined to think after all, that it is the Captain and the Editor who are led away and plundered by a set of false apostles and deceivers. I believe the people of the said parishes have too much common sense to be deluded by wolves in sheep's clothing.

I must now close, after giving the story of Alexander the Great and the pirate.

After Alexander had conquered the world, and robbed the treasury of all nations, a pirate was brought before him to be judged. Alexander enquired by what right he infested the seas?—By the same right, replied he, that Alexander conquers the world,—I am styled a robber because I command a small vessel, and you are styled a conqueror, because you command great fleets and armies. The monarch, struck with the justness of the comparison, dismissed his prisoner without further ceremony. This would be like the case of the hireling priests and the Latter-Day Saints, if the charge of their plundering the £200 were true, but it happens to be false. May God judge between us and our accusers.

LATEST NEWS FROM AMERICA.

[We stop the press to insert the following items, which we trust will be highly interesting to our friends in this country]:—

By the arrival of several Elders from America, bringing letters from Nauvoo, as late as the 6th Sept., we learn that the work of the Lord is prospering far beyond any former period. Elders Hyde and Page were still on their way for the Jewish mission, but their progress was slow, on account of hundreds who were repenting, and seeking baptism at their hands; the people seem to hang to their skirts in Philadelphia, Cincennatti, and various other places, so that it seemed almost impossible for them to proceed any faster.

In Illinois and other Western States, scores and hundreds were embracing the truth, and even the red men of the forest, (the Lamanites) are beginning to believe the gospel, and are coming forward for baptism. Whole tribes are beginning to rejoice in the glad tidings of the fullness of the gospel.

Elder Blakesley, who has just arrived from the state of New York, informs us that he left churches in the western part of that state to the amount of about 400 Members, besides upwards of 100 who had emigrated westward. These were mostly the fruit of his own labours for the last year.

In the city of New York, in New Jersey, and on Long Island, the truth is also rapidly spreading. In Nauvoo and all that region, the saints are fast increasing their settlements; emigration is immense. Quite large villages are springing up in a single season, It is more healthy than last season; although there has been quite a number of deaths. Among others, we learn the death of the venerable Joseph Smith, sen,., in which a numerous circle of relatives have been called to mourn, and the Church to sympathise with them in the loss of a father indeed.

We learn also of the death of Bishop Partridge, the first Bishop of the Church of Latter-Day Saints. He died in the triumphs of faith.

Elder Semour Bronson is also dead. The following interesting account of his death is from Mrs. Kimball's letter, dated Sept. 6. She says, "A short time before his death, he told Brother J. Smith not to hold him any longer; for said he, I have seen Elder David Patten, and he wants me, and the Lord wants me, and I want to go. They then gave him up. At one time, as Elder Joseph Smith entered the room, he told him there was a light encircling him above the brightness of the sun; he exclaimed, the room is full of angels, they have come to waft my spirit home. He then bade his family and friends farewell, and sweetly fell asleep in Jesus. He requested Elder Smith to preach his funeral sermon, which he did. It was attended by thousands of people. The procession that marched to the grave was judged to be a mile in length. A more solemn sight I never witnessed; and yet the day was joyful, because of the light and glory which Elder Smith set forth. I can truly say my soul was lifted up."

We have also read a letter from Elder Clayton, from New York, bringing news of the safe arrival of the "North America," with the colony of Saints which went over in her: she was thirty-three days from Liverpool to New York; the Saints were principally well; some few children had died on the passage, and one man after she came to anchor. We have not the letter before us now, and cannot give the names of those who died. The colony were in good spirits, preparing to take passage further west.

"AWFUL DELUSIONS!" 'SHOCKING BLASPHEMY!' 'DREADFUL FANATICISM!' 'TERRIBLE DECEPTION!' 'DAMNABLE HERESY!'

These are some of the mild and gentle breathings uttered and published by some of the pious, loving editors and priests of this Christian country, in their opposition to the Latter-Day Saints.

We have been looking on for some time, and reading their publications, in hopes some of them would at length do us the extreme kindness to point out some of the particular points wherein we are deluded. After a careful search, we have at length been able to discern from various newspapers and pamphlets, the following catalogue of HORRIBLE charges against us:—

1. The Latter-Day Saints have purchased land in America!
2. The Latter-Day Saints are about to cultivate that land!!
3. The Latter-Day Saints emigrate to America!!!

4. The Latter-Day Saints are so deluded that they even pay their own passage to America!!!!

All the above charges are set down in the "*North Wales Chronicle*," together with many expressions of surprise that men can be so far gone in delusion.

Mr. Thomas Newton of Manchester, in his preface to Mr. Livesey's pamphlet, makes similar charges; and so does Mr. Simons of Dymock, (church minister.)

That emigrating to America is a delusion, or a new doctrine, must be a new discovery! We had supposed that all denominations of Christians were in the habit of emigrating there more or less.

If this emigration plan had been discovered to be a delusion two hundred years ago, America would still have been an unsettled wilderness.

We see men out of employ—they come to us for advice, our pity is moved—we tell them to emigrate to a country where there is plenty of labour, and provisions cheap; we advise the rich to impart to the poor, &c., and while we do this, we are said to be deluding the people. The Lord be judge between us.

PROGRESS OF REFORMATION IN ENGLAND.

Brother Henry Royle writes from Ourton, Flintshire, Wales, under date of October 30th, informing us of the establishment of a church there, consisting of thirty-two members. He says the work of the Lord is still progressing in that country.

Several letters from Edinburgh, Scotland, written by Elder O. Pratt state, that the cause is still rolling on in that place; several had put away their sins and embraced the gospel of late; which increases the church there to sixty-one members.

We learn that many are still embracing the truth in Preston and its vicinity, as that is the place where this work first started in England, we rejoice to hear that after several years have elapsed, it still rolls on, winning souls to salvation.

Letters from the Potteries and Birmingham inform us of the prosperity of the cause there; and that the churches are increasing in faith and in numbers beyond any former period.

We still receive cheering accounts from different parts of Herefordshire—it seems a great work is being accomplished there.

Our readers will see that the truth is completely triumphant on the Isle of Man; and that the gainsayers are confounded. Some have been already baptised there under Elder Taylor's labours, and we trust many more will follow.

Brother Kimball has just returned from a short mission to the churches in Clithero, Waddington, Chadburn, and Downham; they had overflowing congregations in all these places; the excitement is as great, or greater than at any former period, many are repenting and coming forward for baptism almost daily. In the last four weeks there have been between thirty and forty persons added to the church there, many of whom had been long opposed: They now see that the work which they thought was of the devil is really of God.

Much more news of importance, both from America and from various parts of England, is left out of this No. for want of room.

OBITUARY.

Died, in Lee County, Iowa Territory, North America, July 17th, after thirty hours illness, Sarah Emma, daughter of Wilford and Phebe Woodruff, aged 2 years and 3 days.

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THE

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LETTER FROM ELDER JOS. SMITH.

[The following Letter was originally published in the "Times and Seasons" of July last. It was written by Mr. Joseph Smith from prison, during his confinement, in the persecution of 1838-9. We publish it in order to exhibit the spirit of courage, boldness, faith, assurance, charity, wisdom, and virtue with which it pleased God to endow him and his fellow-sufferers under the most trying circumstances which it is possible for human nature to endure. Those who have heard the character of this man of God slandered and vilified by those who know nothing of him, will be able to form some idea of him from this Letter.]:—

Liberty Prison, Clay County, Mo.

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter-Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the Church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; we think his letters breath a kind and generous spirit. We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney-general, and Governor Lucas, of the Iowa Teritory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the Saints aught to lay hold of every opening, in order to obtain a foothold on the earth, and be making all preparation that is within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess, and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honourable council, they have taken cognizance of the murder of our beloved brethren at Hauns Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favour of the Saints, these dceisions will be made known in

their time. We are desirous, that in your general conferences, everything should be discussed with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and labouring under sore trials and temptations, they cannot be benefitted by the intercessions of the Holy Spirit: we ought at all times to be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honours of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax stong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing constantly under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever. If thou

art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father, why cannot you stay with us.—"Oh my father what are the men going to do with you," and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou should be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all, and art thou greater than he? therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again we would suggest to the brethren that there be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt-hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However the time is coming, when God will signify many things, which are expected for the well-being of the saints. We would likewise suggest for your consideration, the propriety of the saints gathering up a knowledge of all the sufferings and abuses put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been

trampled on, and set at nought—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow and anguish under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly rivetted the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice; which has been growing stronger and stronger, and has become a source of corruption, until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherlesss, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of satan to tremble and palsy.

These things ought then to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the saints, which depend upon our present action. You are aware brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies, but let the time past of our experience and suffering by the wickedness of Doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprobate every thing that is not in accordance with the fulness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration, because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbours friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith: our religion is between us and our God: their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is God-like. There is a duty, which we in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another

in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it it is a heavenly banner, and is to all who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclement sun; we are deprived of the protection of this glorious principle, by the cruelties of those who only look at the time being for pasturage; and who forget that the L. D. Saints, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand upon them as it has on us. We ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ,

JOSEPH SMITH, JUN.,
HYRUM SMITH,
LYMAN WRIGHT,
CALEB BALDWIN,
ALEXANDER MC REA.

ELDER J. TAYLOR'S CLOSING REPLY

To MR. CURRAN.

(From the "Manx Sun" of October 30th.)

TO THE EDITOR OF THE MANX SUN.

SIR—As Mr. Curran has published his last and concluding article, I hope that I shall not be under the necessity of troubling you with any more of my communications on this subject. I hope, Sir, that you will bear with me if I am a little tedious in this.

Several subjects have been referred to by Mr. C. in his three communications—subjects which he considers to be at variance with divine truth, some of which I have briefly referred to in my former communications, but which I wish now more fully to enter into, and shall take them up in order as they present themselves before me. One of these is, that we have got apostles; another that we believe in new revelation; the next is, that we have prophets; the following, that we believe in the Melchisedek and in the Aaronic priesthood; a fifth is in a quotation from the book of Mormon, where it speaks of many plain and precious parts having been taken from the word of God. These, Sir, as far as I am able to understand his reasonings, are the principal objections that he has to this doctrine—these are the "heresies, blasphemies, false

doctrines, delusions, and impositions," &c., &c., which he says that these fanatics, &c., have palmed upon the public, &c. We do not profess to be able to do justice to a subject of such magnitude in the limited space that can be allowed in the columns of a newspaper, but shall bring these grave charges in as concise a manner as possible to the light of truth, and see what the blasphemies, &c. are.

Blasphemy 1.—"They have got a new apostolate," and he quotes a revelation to show that God has chosen "twelve apostles: that an apostle is an elder, and that it is his calling to confirm the church by laying on of hands, for the baptism of fire, and of the Holy Ghost, *according to the Scriptures.*" Where, then, is the blasphemy here? In what respect is this unscriptural? Is it in an apostle being an elder? Surely not; for in 1 Peter, v. 1, Peter, who is an apostle, says "The elders which are among you I exhort, who am also an elder." Is it that it is wrong, incompatible with that calling, or unscriptural, for an apostle to lay on hands for the gift of the Holy Ghost? surely not; for Paul laid his hands upon twelve disciples that had been baptised unto John's baptism, and "they received the Holy Ghost, and spake with tongues and prophesied." Acts xix. 6. And again, when the inhabitants of Samaria had received the word of God, through the preaching of Philip, and were baptized by him, the Holy Ghost had not fallen upon any of them; "and when the apostles which were at Jerusalem, heard that Samaria had received the word, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost, then laid their hands on them, and they received the Holy Ghost.—Ibid viii. 17. Where, then is this difficulty? I suppose from the Doctor's remarks it is that there should be any apostles at all. I would here ask, as I did in one of my former communications, when did the Lord abrogate, do away with, or alter the religion of the New Testament? Where do we find it on record, that a new set of officers should be introduced; and that those whom God hath appointed should be taken away? Surely not in the Scriptures; and Mr. C. does not believe in any new revelation. I wish I could persuade him that the old revelation was true, and get him to abide by that teaching, to believe in the doctrines of the Old and New Testament, and obey the ordinances that are therein pointed out; but he tells us that these are things that the Church of Rome have contended for, and I should say correctly, too, if they could make good their claim to apostolic succession, and point out an unbroken, uncorrupted chain, together with the pure doctrines and ordinances as they emanated from our Saviour, and were taught by his apostles; but if they cannot do this, does this alter the principle?—does this make the word of God untrue? Surely not. As this apostleship, &c., has become corrupted, hence arises the necessity of the Lord's revealing himself from heaven, and restoring it; which brings me to the second of Mr. C.'s supposed blasphemies, &c.

Blasphemy, &c. 2.—"Yet of all professed churches, that which pretends to additional revelations, has the very worst claims to such a distinction, and clearly displays its anti-Christian character. But why so? Did not God's people in every age of the world pretend to additional revelations? hence Adam, Abel, Cain, Enoch, Noah, Abraham, Isaac, Jacob,

Moses, Joshua, Isaiah, Jeremiah, Daniel, Ezekiel, Joel, Malachi, &c., in the Old Testament, and Zachariah, Mary, Elizabeth, Joseph, Simeon, the wise men, the shepherds, Peter, Paul, Matthew, Mark, Luke, John? And not only did they enjoy this unspeakable privilege, but it was given to all the churches in the apostles' days, for a *manifestation* of the spirit was given to every one to profit withal, and no man could say that Jesus was the Lord but by the *Holy Ghost;* and if the Holy Ghost made it manifest, he had *new revelations.* I should reason very different to the Dr., and should say, that of all churches in the world, that which did not pretend to additional revelations had the least claims to be the church of God, for God has always dealt with his people upon this principle: in every age, whenever and wherever he has had a people, he has revealed himself to his prophets, and to his people, in every dispensation, not only to Jews, but to heathens, as to Pharaoh, to Nebuchadnezzer, to Cornelius, and on one occasion he gave revelation to an ass.

Blasphemy, &c. 3.—We believe in prophets, as well as apostles and new revelation; but I ask wherein is this blasphemy or superstition? Were not most of the before-mentioned individuals to whom God revealed himself, prophets? Surely they were; the spirit of prophecy existed both in the Old and New Testament churches. Paul saw the apostacy of the Gentile churches, and said, "the mystery of iniquity doth already work and will work," &c. And again, "in the last days perilous times shall come," &c. John on the isle of Patmos, had the curtains of heaven withdrawn, and the purposes of God developed; the glories of the eternal world burst upon his view, and whilst wrapped in prophetic vision, he beheld, and prophesied of things that should transpire throughout every subsequent period of time, until the final winding up scene of things. Peter, James, Jude, Matthew, Mark, and Luke were all in possession of this principle, and the church as well as the apostles, for Agoleus and Philip's daughters *prophesied,* and Paul tells the Corinthian church to "follow after charity, and desire spiritual gifts, but rather that they may *prophecy*;" and further remarks, ye may all *prophecy* one by one; and again "to another *prophecy* by the same spirit." Peter, in quoting from Joel, Acts ii., says, "upon my servants and handmaidens will I pour out of my spirit and they shall prophecy." But it may be said that these things are not necessary now. The Lord never says so. Peter says "the promise is unto you, and unto your children, and to all that are afar off, even to as many as the Lord our God shall call;" and if I can be shown a person whom the Lord our God does not call, I will shew a person to whom this promise does not apply. Men tell us that apostles, prophets, &c. were placed in the church for the establishment of the gospel in the primitive days. Paul in Ephes. iv., says that they were placed in the church "for the perfecting of the saints, for the work of the ministry, and that we may not be carried about with divers winds of doctrines," &c.; and as the apostle says that they were placed in for that purpose, I believe him, and if we ask how long they were to continue, he answers, "until we all come in the unity of the faith, and of the knowledge of the Son of God into a perfect man," &c. I would here ask who is so likely to perfect the saints as the men whom God appointed? Let God once

speak from the heavens, let the spirit of prophecy be restored, and men be governed by it, and creeds would tumble to the ground, party spirit would cease, and sectarianism would hide its hoary head for ever. And what is the reason that we have so much sectarianism, and are carried about with divers winds of doctrines? —because we have not the means to perfect the church that God gave for that purpose: viz., apostles, prophets, pastors, teachers, and evangelists; and because men have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood, there is a necessity for God again revealing himself from the heavens, and restoring them, for among other things that the apostles, &c., were placed in the church for was, that of the work of the ministry, which brings me to Mr. C.'s next blasphemy.

Blasphemy, &c. 4.—"There are in the Church two priesthoods, namely, the Melchezidec and the Aaronic." I mentioned in my last, that Christ had the Melchizedec priesthood; and that as a necessary consequence Melchizedec had Christ's priesthood; that the Melchezidec priesthood was greater than, and distinct from, the Aaronic; that it existed before the Mosaic economy: and I would further remark, that it was the priesthood which Christ had, when the *ceremonial law*, the law of *carnal commandments and ordinances*, was done away with, and which the apostles had, and the elders of the church also;—hence the apostles were chosen by Jesus Christ—were set apart to deliver his testimony, —they were his witnesses,—they were ordained and sent by him, twelve in number, and one fell; another was chosen in his place. Where was the necessity of this if there was no priesthood? How was Paul called? The Lord Jesus Christ spoke to him from the heavens, and told him that he was a chosen vessel unto him; and then Annanias baptized and laid hands upon him. Timothy had a gift, for "Christ ascended into heaven, and gave gifts to men, and he gave some apostles, and some prophets," &c. How did Timothy obtain his gift? By "prophecy, and the laying on of hands," and we are told that the apostles ordained elders in all the churches; and moreover Paul says, "no man taketh this honour upon himself, but he that is called of God, as was Aaron." And yet Mr. C. thinks that it is "blasphemy," &c., for us to believe in priesthood. But he seems to be more puzzled with the Aaronic priesthood. As I should be tresspassing too much upon the columns of your journal, were I to enter fully into it, I shall briefly touch upon it. Mr. C. expresses his surprise, that the backwoodsmen of America should profess to be the literal descendants of Aaron. Who said they were? The revelation referred to, says, that he that holds the *keys* of this priesthood, must be a literal descendant of Aaron; but as Mr. C. has shown himself entirely ignorant of priesthood, it is not likely that he would know the difference between one that held the keys of that priesthood, and one that did not. Christ gave unto Peter "the *keys* of the kingdom of heaven," Matt. xvi. 18; and further tells his disciples, that "whatsoever they should bind on earth should be bound in heaven," Matt. xviii. 18. Peter held the *keys* of the Melchezedec priesthood. I need not ask the Doctor what these keys were; for he does not know. That there was two distinct authorities in the primitive church, in regard to the administration of ordinances, is

evident,—hence John the Baptist baptized, but did not lay on hands for the gift of the Holy Ghost, he said that Christ should baptize them with fire and with the Holy Ghost. What priesthood had John? The Aaronic. From whence was his baptism? From heaven: he administered to our Saviour. Why did he continue to baptize at the same time that our Lord's disciples did? Because, with regard to the administering in the ordinance of baptism, this lesser priesthood shall continue good. Why was it that Philip baptized, and could not lay on hands for the gift of the Holy Ghost? Because he possessed the less, and not the greater priesthood. But some say, that the apostles alone possessed power to lay on hands for the gift of the Holy Ghost; this, however, arises from ignorance. Annanias laid hands on Saul for the gift, and was not an apostle; and others might be mentioned. I must now leave this, and go to the apostles,—they were told to tarry at Jerusalem until they were endued with power from on high; and why so? Because God had called them to an important calling, even that of the priesthood. He had laid on them an onerous duty,—they were the messengers of the nations—the legates of the skies; their testimony was going to seal the doom of the nations; the belief in, and obedience unto it, would save men in the celestial kingdom of God, and the rejection of, and unbelief in it, would damn men; it would either prove "the savour of life unto life, or the savour of death unto death;" and it was "woe unto them if they preached not the gospel." Not like something that the Doctor commended in Douglas a while ago—a heterogeneous mass of conflicting *opinions*, concocted by the frightful imagination of his own bewildered fancy, priestless and powerless, and godless—a wild chimera of the brain started on speculation, and ended, because it did not answer. Had he possessed the apostle's calling, the world might all have been damned for anything he cared; but the Lord did not tell him to go, nor did he ever bid him stop; and yet he is the man that is going to set the world right about these things.

Blasphemy 5th.—"Behold they have taken away from the book of the Lamb, many parts that are plain, and most precious, &c." Where, I ask, is this blasphemy?—where the rest of them are, in the bewildered imagination of Mr. C.; for no person that had ever read his bible, and believed in it, would assert any thing to the contrary. But he remaks, that Paul says, that he kept nothing back; but if Paul did not, somebody else has for him. He has quoted "all scripture is profitable," &c. So I should say; but we have not got it all. The scripture in the Book of Mormon that Mr. C. has quoted, is profitable for one thing, if for nothing else, and that is, to show he is most egregiously ignorant of his bible. I will mention a few books, which the bible says we have not got. Book of Jasher, Joshua x, 13. Book of the acts of Solomon, 1 Kings, xi, 41. Book of Nathan the Prophet, and the book of Gad the Seer, 1 Chronicles, xxix, 28. Book of the prophecy of Ahijah, and book of the visions of Iddo the Seer, 2 Chron. ix, 25. Book of Shemaiah the prophet, 2 Chron. xii, 15. Jude's epistle concerning the common salvation, and many others, both in the old and new testament, might be mentioned. But perhaps the Doctor will tell us that these are untrue as well as the Book of Mormon.

I did think of touching upon some other things referred to by Mr. C.; but as I have already trespassed too

for upon your columns, Sir. I shall forbear; for to follow him through all his meandrings and nonsense would be fruitless; but I would just remark, that the same blindness, darkness, and ignorance of the subject that he has taken upon him to condemn, runs through the whole of it; and as it is with what I have noticed, so with what I have not,—he "understands not what he says, nor whereof he affirms."

Mr. C. has stated, that I have made an undue use of some remarks made by him to me, in a private communication. The remarks referred to are of a public, not of a private nature, and are made use of by him to elucidate the same subject; and are also in the same connection with the subject referred to in his first communication to the *Sun* and *Liberal*, and were the Doctor all that was concerned in these statements made by him; and had not the subject been dragged before the public, I should have treated him and his communication with the contempt such productions deserve; for his private communication referred to was one of the most virulent, dogmatical, abusive, and ungentlemanly productions that I ever received, and I should have considered it altogether beneath my notice, but for the beforementioned reason. Respectfully, &c.

JOHN TAYLOR.

Hanover-street, Oct, 28, 1840.

EXTRACT OF A REVELATION

Given to the Church of Latter-Day Saints, on the 7th of March, 1831, *in relation to the Restoration of the Jews, and the Second Advent of Messiah.*—From the book of Doctrine and Covenants, sec. 14.

Hearken O ye people of my church, to whom the kingdom has been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the host thereof, and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, least death shall overtake you: in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the Advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily I say into you that I am alpha and omega, the beginning and the end, the light and the life of the world: a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world: to be a light to the world, and to be a standard to my people and for the Gentiles to seek to it: and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning: wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abomination: and confessed that they were strangers and pilgrims on the earth: but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass, until they see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all

these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all holy angels: and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, and an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord: for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them: and satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance: and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the new testament be translated, and in it all these things shall be made kown: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands.

Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God: and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it: and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible. Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

"A NEW SECT."

(From the Leeds Times.)

[The following article appeared in a few copies of last month's STAR, but was taken out to make room for American News.]

"One of the most recent developments of fanaticism is the appearance of a new sect in different parts of England, entitled "Latter-Day Saints." We believe that it made its first appearance in Hertfordshire and Leicestershire, from which counties great numbers of its members have lately emigrated to the United States. The sect has also extended into Lancashire and Yorkshire, and by the labours of its preachers, it is now travelling northward into Durham and Northumberland. The "Latter-Day Saints" assume to do many extraordinary things. Among other accomplishments peculiar to those who believe in the new doctrines, they are declared to possess the power of casting out devils, of curing the sick by laying hands on them, of resisting the operation of the deadliest poisons, of speaking with new tongues, and of working miracles of various kinds. They state that no ministers now upon the earth preach the gospel but themselves, and that only to them have the supernatural gifts of the church been vouchsafed. The kingdom of God, they say, is open only to those who have been baptized by immersion. In addition to the Bible, they state that thay are

in possession of another work of equal authority, entitled "The Book of Mormon," the original of which was found engraved in brass plates in the central land of America. Finally, they consider this is the last generation of mankind, and that they have been sent into the world expressly on purpose to prepare the way for the Son of Man."

I see nothing of the appearance of fanaticism in the doctrines described in the foregoing article, except that part of it which is not true.

The statement concerning no minister preaching the gospel but the Latter-Day Saints, is incorrect. The Latter-Day Saints judge no man, they simply state what the gospel is, as taught by the apostles, and then declare that those who teach differently from the Apostle do not preach the gospel, and then leave the world to judge for themselves how far to make the application.

A record found on "*brass*" plates is incorrect, it was '*gold*,' not '*brass*.'

Neither do the Saints hold "that this is the last generation of mankind." So far from this we consider that men will multiply during the Millennium, and after Christ comes.

It is true, the Latter-Day Saints have a mission to prepare the way for the second advent of Messiah, by preaching the baptism of repentance for remission of sins.

THE FLOOD IN FRANCE.

AWFUL DESOLATIONS.

The accounts from the south and east of France of the extent of the inundations and of the dreadful ravages they have occasioned are quite appalling, and it is to be feared that the total damage occasioned must have been very great indeed. The *Moniteur* says:—

"Telegraphic despatches from Lyons, dated on Friday, and from Nismes, on Thursday, reached the government on Saturday, announcing that the country is still in a deplorable state. When the first despatch was sent off, the Saone was pouring its waters into the Rhone through the middle of Lyons. A telegraphic despatch from Marseilles of the 4th, makes known that the Rhone has broken through its banks, and covered 60,000 acres in the arrondissement of Arles with its waters, causing losses estimated at several millions of francs. The Marseilles mails, which ought to have arrived in Paris on Tuesday and Wednesday, did not reach the post-office till between 3 and 4 o'clock on Saturday afternoon. They were unable to get into Avignon, which was completely inundated on the 31st ult., and after losing a considerable time at Tain and Valence, were only able to make their way through the bye-roads. The last of those mails was able to get on only by sending a man on horseback before it to sound the roads, which were three feet deep in water. It is probable that the mails still due, and of which no accounts have been received, have been stopped at the same point. Measures have been taken to establish a communication between Paris and Marseilles, through Lyons, Grenoble and Gap.

A Lyons letter of the 7th inst., states—

"The flood of the Saone appears to have reached its utmost height. To this moment the consequent disasters have been the fall of four bridges, over one of which—the Mulatere, the St. Etienne railroad ran. Vaize is entirely depopulated, and the the streets are so choked up with the ruins of the houses thrown down, that it is impossible to make way into them. The veterinary school is threatened, and it has been necessary to make use of escape and flying bridges to get the students out. Such of the inhabitants as have been driven from their houses, have found asylums and sustenance either on the heights above the town or in the surrounding communes. Provisions have not been wanting in Lyons, and have been distributed in such streets as are inundated."

Extract of a letter from Lyons of the same date:—

"At least 100 houses have fallen in Lyons, and among them several four and five stories high. There is a general desolation, numbers are reduced to the uttermost misery, being left without bread, or the means of earning any, at the very commencement of the winter. The waters have begun to retire to-day; but a new scourge has come to visit those whose houses remain standing though flooded. Thieves are so numerous that all those of the neighbouring towns, must have made this their rendevous, in order to take advantage of the general confusion. During the whole of last night musket shots were heard—they were fired against these marauders, who making use of boats, were attacking houses surrounded by the water. The Saone is more violent than ever. It passes over the Serin-bridge, has carried away the whole of that of St. Vincent, and one half of that of the Feuillee. The stone bridge is shaken, and the residents of the houses adjoining it are removing. The Seguin-bridge is partly carried away, but it is hoped that the main pier will resist, although it is entirely covered. The bridge of Tilsit forms a species of dam, the water being higher than the arches. The Chazourne-bridge is gone, and that of the Mulatiere gave way this morning. The Saone has made a passage to the Rhone through the Rues Port Charlet and Port des Cordeliers. There is a strong current through the Place de l'Herberie, the Saone having reached it by the Rue Tetede-Mert. Nearly all the flat fishing-boats and charcoal-barges are sunk under the stone bridge. All the forts and barracks have been opened as places of refuge. Upwards of a hundred houses have fallen at Vaize, which is completely deserted, and a great number at Serin. We went out this morning to the Tapis to take a general survey, and we heard constant sound resembling the noises of the avalanches in the Alps. Last night this scene of destruction and terror was heightened by a large fire. The Fabrique d'Orseille opposite the Serin-bridge, four stories high was entirely consumed.

"Half-past 2 o'clock.—The Saone is still rising, and the Seguin-bridge is gone."

A courier, who arrived yesterday from Marseilles, gives a most alarming account of the effect of the inundation along the Rhone. In several of the towns and villages through which he passed, the water was several feet deep in the houses. On approaching Avignon, he found it quite impossible to get through the town, and was obliged to make a detour of several miles over the mountains in order to get again into the main road. At a place called Attin, the water was in one street even with the first-floor windows, and all communication with the houses on one side of the street cut off. Their only means of getting provisions was from the neighbours passing a basket across by means of a rope, they being able to get out of

their houses by a back entrance, which fortunately was open. The accounts from all parts of the country through which he passed of the damage done were terrific, and there seemed no present prospect of the waters subsiding; indeed, in most localities they were on the increase.

The following is from the *Valence Journal* of the 31st inst.—"The rain has been incessant, and the Rhone, with the addition of the floods it receives from the Saone and Isere, has become higher than it was either in 1802 or 1812. The whole of the valley, at the foot of which the lower part of our town is built, is under water; fields and villages are submerged in one vast lake, above the surface of which nothing is to be seen but the tops of the poplar trees, and here and there the roof of a house. Above we have a dark atmosphere overcharged with dense clouds, through which are flying flocks of wild geese and ducks, hurrying in terror from the rain and thunder which is heard in the distance. The lower town resounds with cries and lamentations. The Prefect has been this morning, with the chief engineer, the commandant of the district, and the colonel of the 14th regiment, and given orders for the first measures of relief. Sailors have since been traversing the Rhone with boats, saving from imminent danger of drowning, men, women, and children. One of these seamen, at the risk of his own life, made his way into a room already invaded by the water, in which was a woman who had been delivered only in the morning, and saved her and her infant. Artillery-waggons are also busily employed in carrying away the wretched inhabitants and their furniture, while other soldiers of the same corps are exerting themselves in strengthening the embankment on the right shore of the river with facines, trees, rocks and other materials. According to accounts from the environs, the Doux has inundated the town of Tournon, and so completely covered the bridge that it is feared it cannot stand. The toscin has been sounded to warn the people. The whole of the students at the college have departed. The entire population of Tain, with very few exceptions, have left their dwellings, and gone up to the hills above the town. The Paris and Lyons road, both above and below the town, is lined with ruined buildings undermined by the flood. The bridge at Crest has been washed away. We are told that not a house remains standing at Caderouse."

CAPTURE OF ST. JEAN D'ACRE.

(From the Manchester Chronicle.)

The following letter was written by an officer on board the *Thunderer*, immediately after the bombardment of St. Jean d'Acre:—

Nore, Thunderer, Nov. 4, 1840.

"Before this arrives you will probably hear of the besieging of Acre. We attacked it yesterday; and the *Admiral*, and six other line-of-battle ships, besides five or six frigates, four steamers, and the Turkish *Admiral*, were engaged. We formed into two divisions, and attacked on both sides of the sea batteries. The *Commodore* led in, followed by the *Admiral*, *Thunderer*, *Bellerophon*, and *Revenge*, and anchored in line opposite the front battery. We went in line in two divisions, as above stated, and each ship opened fire as it took up its position, the batteries returning our fire very briskly. The sight of the ships going in to engage and taking up their positions under the heavy fire of the batteries, was the most magnificent sight I ever witnessed. One line of fortifications mounted eighty 24 and 32 pounders, besides twenty or thirty 13 and 18 inch mortars. The ships poured in their broadsides in the most terrific manner. It was one continued roar of guns, and the smoke darkened the atmosphere. The shot from the batteries was flying about the *Thunderer* in every direction; but, strange to say, only one shot struck us, and not a man was either killed or wounded. Some two or three guns kept continually firing on the *Thunderer*, but nearly every shot went between our foremast and mainmast, without taking effect.

"We commenced the action about two o'clock, and about four the most terrific explosion that could be imagined took place on shore. One of their magazines, containing 500 barrels of power, blew up, over which were stationed 2,000 soldiers, the whole of whom were buried in the ruins, which covered a space of one acre. Many women and children were also killed by the explosion. By six o'clock we drove them from all their guns except two or three. At sunset we ceased firing, and the batteries also stopped their fire. We then hauled off into deep water for the night, At twelve o'clock a boat came off from the shore to say that the troops were evacuating the town, and a force was immediately sent ashore and possession taken, scarcely a shot having been fired on landing.

"November 6.—I went on shore yesterday to see the effects of our shot, and I could hardly believe that such destruction could have been made in so short a period. I walked along the ramparts, and observed the dead bodies lying by the guns, some with their heads off, and others with part of their bodies shot away. Some of the guns were dismounted, and others were rendered useless by the breastwork falling upon them. I saw one 84-pounder burst, and lying in two halves. Every place seems to have experienced the effects of our shot; but the ruins of the magazine were the most dreadful sight the mind could imagine. The Turks, and the Egyptians in the Turkish service, were busy pulling the dead bodies from the rubbish, and possessing themselves of every article of clothing which better suited their taste than their own. One cannot walk here without treading upon the dead bodies, and everywhere amongst the rubbish you observe hands and feet exposed, the rest of the body being hid by the ruins. The cattle has shared the same fate as their owners, and are to be seen lying dead in every street. We found in the town 200 or 300 brass pieces of cannon, 50 or 60 mortars, and I do not know how many iron ones; but there were 120 mounted on the sea batteries, from 24 to 84 pounders. The town is filled with stores and amunition. The largest magazine contains 8,000 barrels of powder, and a very large quantity of shot and shells. The mountaineers have brought in 3,000 prisoners, and three Frenchmen amongst them.

"FALSE DOCTRINE."

"Your preacher preaches false doctrine," exclaimed a sectarian in Manchester, to one of the Saints. "Ah!" enquired the other, "Wherein does he preach false doctrine?" "Why, in telling the people to go to America, to be sure," said the sectarian; "and," continued he, "there is nothing in the Bible that commands people to go to

America." "Ah!" replied the other, "and there is nothing in the bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America." This, of course, ended the dialogue.

Now, really it would seem, that when millions are either starving or slaving for a precarious subsistence in this country, it would not need much teaching or scripture to persuade them to go where provisions and land are cheap and plenty, and employment in abundance for millions of people. We think a little common sense, or even instinct, would teach them the propriety of emigrating to a new and a better country. But, however, the Latter-Day Saints must use their own judgement about such matters: those who chuse to emigrate, and those who chuse to stay in this country, both have our fellowship. We have no control of such matters: our mission is to preach the gospel, and persuade men to seek and enjoy the Spirit of the Lord, and the Spirit will lead them aright in all their calculations.

GLORIOUS TIDINGS IN RELATION TO THE JEWS.

The following is from the *Manchester Chronicle*, and goes to shew that the Lord is indeed preparing the way for the return of the Israelites to the land of their fathers. Indeed the way seems already prepared, so far as civil and religious liberty is concerned. The Turkish empire, after holding that people and their country in the most abject oppression for centuries, has at length come out and granted the most perfect civil and religious liberty to all the Jews, not of Palestine only, but of the whole empire:—

A firman addressed to the Chief Judges at Constantinople, at the head of which His Imperial Majesty the Sultan, has written, with his own hand, the following words: "Let that be executed which is prescribed in this firman."

An ancient prejudice prevailed against the Jews; the ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial throne.

But a short time has elapsed since some Jews dwelling in the Isle of Rhodes have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even that of animals. It therefore follows that charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we bear our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity with the Hatti Scherif which had been proclaimed at Gulhane, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present firman, which is ornamented at the head with our "Hoomaioon" (sign manual), and emanates from our Imperial Chancelleric, has been delivered to the Israelitish nation.

Thus you, the above-mentioned judge, when you know the contents of this firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this sovereign will.

Given at Constantinople, the 12th Ramasan, 1256 (6th November, 1840).

THE LATTER-DAY SAINTS.

"This sect have, in ten years, increased from six individuals to nearly twenty thousand. In Hancock, M'Donough, and Adams counties, Illinois, they have increased rapidly since last fall, several influential families having joined them. They have purchased a tract of land on the Mississippi, at the head of the Des Moines Rapids, comprising about 20,000 acres. They have commenced the publication of a paper called "*The Times and Seasons.*" They call their town Nauvoo. They denominate their church, the 'Church of Christ of Latter-Day Saints.' Their twelve apostles have recently gone on a mission to England. They appear to have mingled much evangelical truth with their daring imposture and extravagant delusion. It is by this amount of truth that many are deluded to join them. Their error does not consist so much in the doctrines they teach, for these are taken from the Bible; but in their audacious claim that their book is a revelation from God. Of this they have no proof: they work no miracles; they make no prophecies. They afford none of the evidences which we have required of men bringing revelation from God; yet many are deluded, and become full believers without evidence. How important is thorough instruction in the churches, especially in seasons of awakening!"—*N. Y. Evangelist.*

It would seem from the foregoing remarks of the *Evangelist*, that, after the Latter-Days Saints have spread mostly throughout the United States, Canadas, and England, Ireland, Scotland, and Wales, numbering hundreds of thousands; and after having published no less than five different peri-

odicals, viz.: "Evening and Morning Star," "Latter-Day Saints' Messenger and Advocate," "The Elders' Journal," "The Times and Seasons," and "The Millennial Star;" and after having built up nine towns, viz.: Kirtland, (Ohio,) Independence, FarWest, Dewitt and Divahman, (of Missouri,) and Nauvoo, Montrose, Nashville, and Keokuk, of Illinois and Ioway, and after having spread their settlements for scores of miles around these towns; I say it would seem after all this, that the editor of the *Evangelist* has just awaked from a long lethargy, and found that the sect exists—that it has built a town, and commenced to publish a paper! What wonderful discoveries the learned Editor has made!!!

Having given the world this important information, he then informs them that our doctries are according to the Bible, but still we are awfully deluded, and that we work no miracles, and make no prophesies,—consequently, that we give no proof of the truth of our system.

All this is very strange indeed: in acknowledging our doctrines to be according to the Bible, he destroys all other modern religious systems; for our doctrines are as widely different from the doctrines of all modern Christendom, as the heavens are higher than the earth, or as noonday differs from midnight.

If the *Evangelist* cannot believe a system which is according to the Bible, without a miracle to prove it, how then can we believe his system, which is contrary to the bible, and still he works no miracles to prove it?

Surely his words are true, in relation to the importance of thorough instruction. It would take much instruction indeed to cause the human mind to reject a Bible doctrine for want of miracles, and to embrace an unscriptural system like that which the *Evangelist* supports, while at the same time the Editor and his followers work no miracles and give no evidence either from scripture, or from any other source.

NEWS FROM THE ELDERS.

Brother Snow writes from Birmingham, under date of Dec. 6th. He says, "The church there now numbers sixteen," and that "many more are on the eve of being baptised." He also informs us that the church at Greet's Green now numbers about 40 members; and that "several more in that place will soon become citizens of the kingdom of Zion." One of the methodist preachers of that place had become obedient to the faith.

Bro. Burnham writes from Wrexham, Wales, under date of Dec. 23rd, as follows:—

"Dear Brother,—We are labouring in this country with some considerable success. The brethren at Overton have baptised 56 converts, and some more are ready to go forward. There is great opposition in this place and Overton. The priests have raised in opposition to the truth, and they slander and falsefy men's characters; one of them gave out public notice, that he was going to preach upon the doctrine of the Latter-Day Saints, to show their delusion, and invited the people to attend. I attended, and heard them. They commenced with their own assertions, and continued with newspaper stories, and with letters from the apostates; never mentioning but one passage in the bible; nor did they mention anything of our belief, excepting the "Book of Mormon," and the book of "Doctrine and Covenants." When he had ended, he gave the Saints an invitation to reply. I rose,

and observed, that the gentleman had not mentioned our doctrine. I then commenced to lay before them our principles from the Bible, but was interrupted. One of the priests said he could prove that we did not believe the bible, and that he could prove it from the bible. He then gave me a challenge for discussion upon the subject. The Bible is to be the test, without any man's commentaries, opinions, or newspaper stories.

"The discussion commences on Thursday evening, at six o'clock, at Overton, and continues three hours each night, for three nights. I have found a people in this place who come nearer the principles of the Latter-Day Saints than any other people I have ever seen in any other part of the world. * * * * It must be there are many of the seed of Abraham in this place, or the devil and his emissaries would not fight so hard: for certainly some of them act more like demons than they do like men. My love to all the faithful in Christ Jesus.

"Yours, in the gospel covenant,

"JAMES BURNHAM."

Brother Joseph White writes from Cheshire, near Audlum, under date Nov. 9th, as follows:—

"Dear brother Pratt,—The last time I wrote to you it was rather a melancholy story; but I thank the Lord that he has blessed us abundantly of late. When we first set off upon our mission we had to lodge in fields, but now the Lord is blessing us with the blessings of heaven and of earth. There is a very large field for the gospel in this region of country.

"We have baptised five persons this last week, and two more are coming forward in another neighbourhood this evening. There are many more who believe in the truth, in this region of country. The work has but just commenced here, but it is making rapid progress."

Brother Blakslee writes from the Isle of Man, under date of Dec. 4th, as follows:—

"Dear brother Pratt,—I am in Douglas, preaching in public and private. Prejudice is fast removing, and there is quite a spirit of enquiry among the inhabitants of the town and country round about. I have large congregations, and good attention. There have been four persons baptised in town this week, and four more in the country, since I arrived. Several more are ready to come forward."

Brother Kington writes from Dymock, Herefordshire, under date of Nov. 14th, as follows:—

"Dear Brother,—I write to inform you how the work of God is prospering in this region. I have been through some of the churches in this region of late, and I find that the fishers have fished till the little pools are full. We want to send them to some larger place, if providence should open the way. This is not the case in one place only; but nearly all places in this region. I cannot tell the increase of the numbers since Conference; for the work continues rolling forward. Some of our worst enemies are falling in with it. I ordained one man an elder, who has been like a persecuting Saul; and one priest, who opposed elder Woodruff, and some of the others, time after time. The power of healing is with us, and we have great persecution in some places. The field is widening, and labourers are increasing. Our lives are threatened; but no one killed as yet. Our greatest persecutors are the scribes and pharasees."

Brother Orson Pratt writes from Edinburgh, Scotland, under date of October 17th, as follows:—

"Dear Brother,—I received both of your letters some time since, and was glad to hear of the news. I am enjoying good health, and in good spirits. The work progresses slowly in Edinburgh. Some baptised every week.

The church here numbers 74 members. There are some to be added by baptism this week. * * * We preach about seven times on every Sabbath, and we also preach every night, in the streets. When the weather will permit, large congregations gather round us eager to hear. During our last three meetings in the streets we disposed of something like eighty printed addresses, The people here will get waked up after awhile, and begin to oppose. The work will go ahead, however, opposition or no opposition."

Brother Joseph White writes again under date of December 4th, as follows:—

"Dear Brother in the Lord, I take the liberty of informing you of the progress of the work of the Lord, since I wrote to you before. We have more preaching places than we are able to fill at present, both in Shropshire, and in Cheshire. We have baptized 18 in all, 9 in Rees, and 9 in Audlum, Cheshire."

A letter from Brother Jacob Peart, under date of Dec. 5th, informs us that "the church at Alston is growing at present far beyond anything that we before witnessed, since we embraced the everlasting gospel, for which we feel thankful to God. Pray for us, dear brother, that we may improve the gifts we have received, that the Lord may impart more of them unto us."

Elder Blakslee writes from Douglass, (Isle of Man) under date of Dec. 11th, as follows:—"Dear Brother Pratt—The priests of the island are in trouble at present; they know not what to do, or which way to turn; they are complaining bitterly. They have few or no hearers at present. One of them went to the high bailiff with a bitter complaint, saying that he had no hearers on Sunday, and he knew not what it meant; but after his meeting was concluded, on going to the New Market, where the Saints were, he could not get in, the room was so full; for, said he, "My whole congregation was there." He insisted that something must be done to drive them (the Saints) out of town; for continued he, "They must be put down in some way or other; and we want you to let the belman go round, and notify the people that there will be a meeting at the New Market Room, of the philanthropists of the town of Douglas, to put the Latter-Day Saints down." But the bailiff replied, that "the Saints did not send the belman, neither shall he go for you." When they applied for the room for so vile a purpose, the manager demanded fourteen shillings in advance, which they refused to give at first, but finally concluded to do so, when on applying a second time, one pound in advance was demanded, or they could not have the room at all; so they have not yet succeeded in geting up the meeting.

"News came likewise from the country where Bro. Clark was preaching last Sabbath, that the priests had no congregations, but that Bro. Clark was preaching to hundreds. So, you see that they are in trouble in the country as well as here. Many are believing, and we expect some more will come forward in baptism next Sunday."

SPREAD OF THE GOSPEL.

We are pleased to hear the cheering news from so many of our elders in different parts, in relation to the progress of the great work of God. We would also say that the work is progressing in Bolton and in Stockport, with a rapid progress, far exceeding any former period. Elder Crooks is labouring in Bolton with much success. In Stockport, houses are filled to overflowing, and many are coming forward for baptism every week. We were informed that ten persons would probably be confirmed there last Sabbath. The work has also commenced in Oldham. Meetings there are well attended; six persons were baptised there on the Sunday before last—one of these was a preacher of the Methodist Connection, if we are correctly informed. The work in Manchester is moving forward with steady progress; we confirmed ten persons on Sunday last; and three at the water's edge, where they were baptised, on Tuesday the 8th instant.

May the Almighty speed his work, and bless the believers with signs following, and with grace and wisdom to escape all the judgments which await the wicked, and to stand before the Son of Man for Christ's sake. *Amen.*

SIGNS IN THE HEAVENS.

The following Account is taken from a printed sheet which has been lately pnblished, and is supposed to be authentic; but we cannot now readily ascertain the exact date of this singular occurrence.

"A most wonderful phenomenon was observed last week by the inhabitants of Hull and the neighbourhood. A perfectly blood-red flag was seen flying in the elements, which illuminated the horizon for many miles around. At intervals it changed its form, assuming that of a cross, sword, and many other shapes At one o'clock on Friday morning the town was nearly as light as noonday; the inhabitants were parading the streets, fear and dismay pictured in their countenances. This wonder continued until three o'clock, when it gradually went to the westward, illuminating the Humber, as it seemed to sink in her waters. Then for a few seconds all became total darkness, when from the northwest by north, arose the most beautiful light, which shot away towards the western hemisphere, leaving in its train the most beautiful and variegated colours, and which the eye might readily form into armies drawn up in the order of battle, charging and retreating alternately, and then again all was wrapped in the sable curtains of night.

It appears that many signs were seen on the same night, in different parts of the kingdom."

BROTHER JAMES MAHON'S

Statement in regard to the accusations alleged against him in Mr. Taylor's pamphlet.

Brother Mahon has written for publication, and put into ourhands, a statement in regard to this matter, shewing wherein Mr. Taylor has falsified and misrepresented the whole matter; together with an acknowledgement of his fault, in having any thing to do with that affair: he humbly asks the forgiveness of his brethren and sisters. We trust they will be satisfied with this brother, and forgive him for the unintentional error into which he was dragged by the influence of mistaken men.

NEWS FROM AMERICA.

Letters have been received from Nauvoo, Illinois, as late as the middle of Oct. It was far more healthy than last season. The church had held a Conference in Oct., at Nauvoo, at which near 5,000 people were present. Much important instruction was given in relation to the myteries of the kingdom of God, and the plan of salvation.

The work is prospering still in that country. They have began to build a house of worship in Nauvoo, which will be built of stone, 110 feet by 120 in breadth and length.

A committee was appointed to select several new locations for the Saints, between the state of Ohio, and the Mississippi country, where they now are.

The emigration of the Saints was still rolling onward. Elder Turley and his company who sailed from England in the ship North America, were within a few days journey of Nauvoo.—May the Lord bless and prosper the Saints in that land, is our daily prayer.

AWFUL STATE OF THINGS IN AMERICA.

THE WAR CLOUDS GATHERING.

(From the New York Herald.)

"We begin to fear that this unhappy country is on the eve of a bloody civil war, a final dismemberment of the Union—the destruction of the present Government, and the ruin of all free institutions. Do you want our reasons? Here they are.

"The revelations recently made, and daily making, of the gross frauds upon the ballot-box, committed by both parties, gives a picture of demoralization that makes the honest heart sick—sick—sick of human life. It really appears to us, that whichever party succeeds at the next election, it will be by fraud on the ballot-box; and if so, the defeated faction will not submit, but resort to physical force to revenge themselves. The frauds at Baltimore, the frauds at Philadelphia, the frauds in Ohio, the frauds in New York, are revealed and revealing; and in spite of explanations, disclosures, oaths, and affidavits by the hogshead, we must believe that the political leaders of both parties are guilty—guilty—guilty of gross and terrible corruption.

POETRY.

The following Hymn was composed by a Jew, and was sent to us for publication, by Br. Neibaur, of Preston, who is himself a Jew.

Come thou glorious day of promise,
Come and spread thy cheerful ray;
When the scattered sheep of Israel
Shall no longer go astray;
When Hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath for ever burn?
Rise, redeem thine ancient people,
Their transgressions from them turn.
King of Israel
Come and set thy people free.

O that soon thou would'st to Jacob
Thine enliv'ring spirit send;
Of their unbelief and misery
Make, O Lord, a speedy end.
Lord, Messiah,
Prince of peace, o'er Israel reign.

Glory, honour, praise and power,
Be unto the Lamb for ever;
Jesus Christ is our Redeemer,
Hallelujah! Hallelujah!
Praise ye the Lord!
Hallelujah! Praise the Lord.

MANCHESTER:
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THE

LATTER-DAY SAINTS

MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 9. Vol. I. JANUARY, 1841. Price 6d.

ELECTION & REPROBATION.

"*Do you believe in Election and Reprobation?*" To prevent the necessity of repeating a thousand times what may be be said at once, we purpose to answer this oft asked question in writing; so that the Saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favour of all, into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i. 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people, (Isa. xlii, 6) for a light of the Gentiles, and the glory of his people Israel; having ordained him to be the judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17).

Every high priest must be ordained (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honour unto himself but he that is called of God as was Aaron (v. 5.) So also Christ *glorified not himself* to be *made* an *high priest*, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to

investigate the principles of election, reprobation, &c., without touching upon the priesthood also; and, although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxviii, 18) all *power* is *given* unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i.e.) his father glorified him *to be made* an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c., and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath *committed* all judgment unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xlv, 4) for Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the Land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) for I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i.e.) that God chose, elected, or ordained, Jesus Christ, his son, to be the Creator, governor, Saviour, and judge of the world; and Abraham to be the father of the faithful, on account of his foreknowledge of their obedience to his will and commandments; which agrees with the saying in the 2d Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved him, as we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that *love God*, to them who are the *called* according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew that those, who loved him, would do his will and work righteousness, and it is vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii, 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18;) but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works; so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints, (Rom. i, 7) calls them beloved of God, *called* to be Saints; and says (Rom. viii, 1) there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to shew in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect, (see also Heb. x, 1) but was given for a schoolmaster, to bring us unto Christ; (Gal. iii, 24,) so that when he had come, and offered himself without spot to God, (Heb. ix, 14) the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, (James i, 25) or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; (Rom. viii, 28) and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah,

Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jeptha, David, Samuel, and the Prophets, (Heb. xi,) who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained, (Heb. xi, 40) God having provided some better thing for us, that they, without us, should not be made perfect.

The prophet Alma bears a similar testimony to the other prophets concerning election in his 9th chapter (Book of Mormon) saying, this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his son, which order was from the foundation of the world; or in other words being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him, so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed,

because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam, (1 Cor. xv, 22) In this election is made manifest, for God elected or chose the children of Israel to be his peculiar people, and to them belong the covenants and promises, and all the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi, 17) they were broken off, and the Gentiles were grafted in; but they stand by *faith*, (Rom. xi, 20) and not by the *oath* of *election;* therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off (verse 21) that the Jews may be grafted in again, for they shall be grafted in again (verse 23) if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, (1 Peter 1st chap.) who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience:* (1 Peter ii, 9) for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, (verse 10) which in *time past were not a people* but now are the people of God; which *had not obtained mercy*, but now have obtained mercy.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; (Rom. xi, 17) and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others, (John iv, 22) for salvation is of the Jews; (Rom. xi, 11) and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins, (Heb. ix, 22).

(Deut. vii, 6, 7, 8, 9.) Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long continuance of the blessings of this highly favoured people.

"And the Lord said unto her, (Rebecca, Gen. xxv, 23) the elder shall serve the younger." And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, (Gen. xxv, 33) and God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son, Jacob, for their was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be, though heaven and earth were to pass away.

Rom. ix, 13,—As it is written Jacob have I loved, but Esau have I hated. Where is it written? Malachi, i, 1, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, (according to the common computation of time in scripture margin,) so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? (objection) "But God seeth not as men seeth, and he is no respecter of persons," (Acts, x. 34.) True, but what saith the next verse, "He that *feareth God* and *worketh righteousness* is *accepted* of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, (Gen. iv. 7) and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*, (see Mat. xxv. 34, to the end,) Come ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Abel and Jacob, this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, (2 Tim. iii. 8) and are abominable, and disobedient, and unto every *good work* reprobate, (Titus, i. 16) consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, (see Ex. xxxiii. 13, to the 19.) My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, (Rom. ix. 16.) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharoah, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an outstretched arm, and great terribleness, (Deut. xxvi. 8.) he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharoah, who, he fore-knew, would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his abilty; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders, sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii. 28, &c.) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of

Israel must have become extinct, for Pharaoh commanded the midwifes to destroy the sons of the Israelitish women as soon as they were born, (Ex. i, 15, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the goodly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother, to save him from Pharaoh's cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would be hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them to serve with rigour; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.); beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this, long before God said unto Moses, I will harden his (Pharaoh's) heart (Ex. iv, 21).

Are men then to be saved by works? Nay, verily, by grace are ye saved through faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast. (v. 9.) Not by works of righteousness which we have done, but according to his mercy he saved us, (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8,) and if by grace, then it is no more of works, otherwise grace is no grace; and if it be of works then it is no more grace; otherwise work is no more work. (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24).

Rom. x, 3, 4. For they, (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. Thus the righteousness of God is made manifest in the plan of salvation by his crucified son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi, 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses,

and plant vineyards, yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God; (Eze. xxviii, 25, 26. Isa. xi, 11 to 16,) and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom. xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it. And why have they not obtained it? Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix, 32, 33) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, (Rom. xi, 11) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz.:—such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Scriptures in connection with these quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always *ascertain* how the *Lord*, the *apostles*, and *prophets*, *have applied their words*, and *ever continue* the *same application*, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; (Phil. ii. 12, 13,) giving all diligence to make your calling and election sure, (2 Peter, i. 10.) for this is that sealing power spoken of in Eph. i. 13, 14. In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, *after that ye believed ye were sealed with that Holy Spirit of promise*, which is the earnest of our inheritance, until the *redemption* of the *purchased possession*, until the praise of his glory, (2 Peter, i. 11,) for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *Amen.*

BRIGHAM YOUNG,
WILLARD RICHARDS.

A WORD OF WISDOM

For the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint, but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all the saints in the last days. Given for a principle, with promise, adapted to the capacity of the weak, and the weakest of all saints, who are, or can be called saints.

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgement and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving.—Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the use of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.—*Book of Doctrine and Covenants, Section* 80.

THE SAINTS IN AMERICA.

We have just received from Nauvoo, Illinois, United States, the September and October numbers of the "Times and Seasons." They contain a great variety of intelligence in regard to the spiritual and temporal prosperity of the church, and of the spread of truth in that country, all of which would be deeply interesting to our readers, but we have only room for a few extracts.

In relation to the General Conference held at Nauvoo, on the 3rd October, the Times says:—

"In this number we lay before our readers the minutes of the conference held at this place on the 3rd inst. which will be perused with interest by the Saints throughout the length and breadth of the land. The proceedings were highly satisfactory and pleasing; the most perfect harmony prevailed during the whole proceedings, which lasted three days. Notwithstanding there was some mistake respecting the day of commencement, which, with the unfavourable state of the weather for some time previous, was the cause of many not being present, yet there was a very large and respectable congregation, amounting we suppose to no less than five thousand persons, some of our friends estimated them at more. A number of strangers from a distance were present, who were not connected with the church, who generally, were highly gratified with the proceedings.

The report from the different branches of the church on this continent and on the islands of the sea, were of a nature calculated to awaken feelings of joy in the hearts of all those who love the prosperity of the kingdom, and more particularly those who have had to bear the heat and burthen of the day.

The subject of building a house for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect an object so dear to the Saints. A committee was appointed to erect the same, who are men of tried integrity, and who will do their duty, and it only remains for the brethren to hold up, and strengthen their hands, and a building to the honour of our God will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifested."

From the same paper, we extract the following report from the Presidency to the Latter-Day Saints in Conference assembled.

REPORT.

Nauvoo, October 3rd, 1840.

"The Presidency of the church of Jesus Christ of Latter-Day Saints, would respectfully report; that they feel rejoicing to meet the Saints at another general conference, and under circumstances as favourable as the present. Since our settlement in Illinois, we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy, has generally been manifested by all classes of the community, who, with us, depreciate the conduct of those men, whose dark and blackening deeds, are stamped with everlasting infamy and disgrace.

The contrast between our past and present situation is great. Two years ago, mobs were threatening, plundering, driving, and murdering the Saints. Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place, to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation. And expect to be able to go forward and accomplish the great and glorious work to which we have been called. Under these circumstances we feel to congratulate the saints of the Most

High, on the happy and pleasing change in our circumstances, condition, and prospects; and which those who shared in the perils and distresses, undoubtedly appreciate. While prayers and thanksgivings daily ascend to that God, who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good. From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion; in this, however, we are agreeably disappointed; which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way.

Let the brethren ever manifest such a spirit, and hold up our hands, and WE MUST, WE WILL go forward; the work of the Lord shall roll forth; the temple of the Lord be reared; the Elders of Israel be encouraged; Zion be built up. And become the praise, the joy, and the glory of the whole earth: and the song of praise, glory, honour, and majesty to him that sitteth upon the throne, and to the Lamb for ever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the kingdoms of this world become the kingdoms of our God and his Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the churches, at home and abroad; on this continent as well as on the islands of the sea; for by this principle and a concentration of action shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts; wherever the faithful labourer has gone forth reaping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him: and the information we receive from all quarters is, that the labourers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low.

The calls to the southern states are indeed great, many places which a short time ago would think it a disgrace to give shelter to a Saint, on account of the many misrepresentations which were abroad, now desire to hear an Elder of the church of Latter-Day Saints.

On the islands of the sea, viz:—Great Britain, there continues to be a steady flow of souls into the church; branches have been organized in many large and populous cities, for the pure streams of knowledge and salvation. The twelve have already printed a new edition of the Hymn book, and issue a monthly periodical in that land. Several families have arrived here from England, and a number more are on their way to this place, and are expected this fall.

If the work roll forth with the rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation, the polished European, the degraded Hottentot, and the shivering Laplander. Persons of all languages, and of every tongue, and of every colour; who shall with us, worship the Lord of Hosts in his holy temple, and offer

up their orisons in his sanctuary.—It was in consideration of these things, and that a home might be provided for the saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Although the purchase at that time and under the peculiar conditions and circumstances of the church, appeared to many, to be large and uncalled for; yet from what we now see, it is apparent to all, that we shall soon have to say:—"the place is too strait, give us room that we may dwell."

We therefore hope, that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value. From the good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honour of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church, that another edition of the book of Mormon has been printed, and which is expected on from Cincinnatti, in a short time. And that arrangements are making for printing the book of Doctrine and Covenants, Hymn Book, &c. &c. So that the demand which may exist for those works, will soon be supplied.

In conclusion, we would say,—Brethren and Sisters, be faithful, be diligent, contend earnestly for the faith once delivered to the saints,—let every man, woman, and child, realize the importance of the work, and act as if its success depended on their individual exertions alone, let them feel an interest in it, and then consider they live in a day, the contemplation of which, animated the bosom of kings, prophets, and righteous men, thousands of years ago,—the prospect of which inspired their sweetest notes and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the scriptures: and by and by, we shall have to exclaim in the language of inspiration, "The Lord has brought again Zion,—the Lord hath redeemed his people Israel."

MISSOURI PERSECUTION.

It seems, the bloody governor of Missouri, after massacreing many of the Saints, and driving all of them from the state, has at length made a demand on governor Carlin, of Illinois, for some of them to be delivered up for further tortures. The following is from the Quincy (Illinois) Whig:—

"We repeat, Smith and Rigdon should not be given up. The law requiring the governor of our state to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a state to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the governor of the state to refuse to surrender the citizens of his state upon the requisition of the executive of

mother,—and this we consider as the case of Smith and Rigdon.

The law is made to secure the punishment of the guilty, and not to sacrifice the innocent, and the governor, whose paramount duty it is to protect the citizens of his state from lawless violence, whenever he knows that to comply with such requisition, he would be delivering the citizens into the hands of a mob, as a victim to appease the thirst of the infuriate multitude for blood, without trial and against justice: under such circumstances, we repeat, the governor is bound, by the highest of all human laws, to refuse to comply with the requisition: and will the Argus or governor Carlin pretend to deny that the present is not a case of this kind.

The history of the Saints' difficulties in Missouri, is of too recent an origin not to be well known to the governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guaranteed to them by a republican constitution, they had a right, and did call on the governor of Missouri for protection. Did he, in obedience to the oath which he had taken, to support the constittution of the state, respond to the call as a governor should? No—and for ever will a stain rest upon the name of *Lillburn W. Boggs*, and the state of Missouri. Mr. Boggs told the Saints that they must take care of themselves,—in fact denying them the protection of the constitution under whose broad folds they had taken shelter. Thus denied the protection of the state, they prepared to defend their homes, wives, and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral spectator, as his first intimation had given the Saints to understand? Oh no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and *oath-bound* Executive, *called out the militia of the state*, to aid, in expediting—or rather, to use one of the expressions of Mr. Boggs,—in "*exterminating*" *the Saints*. Which is as much as to say—if the Saints cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill. murder, burn, destroy, any thing, so the Saints are "exterminated" from the state! Most just, humane, wise, and patriotic governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the governor. If we believed that Smith and Rigdon had been guilty of criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the surrender of those gentlemen. It is not

the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—it is a lasting disgrace to the State.

The Saints have resided in our State since they were driven out of Missouri--behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our State, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this State, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that State to deliver them over to our authorities to be tried for violating our laws, then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon!

It may be that governor Carlin. and Boggs have a private understanding, that a *cartel*, an exchange of prisoners, may be agreed on between them. If it be so, the governor, is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice, and humanity, cries out against the proceeding.

We repeat that compliance on the part of governor Carlin. would be to deliver then not to be *tried* for crime, but to be *punished* without crime; and that under those circumstances, they had a right to claim protection as citizens of this state."

A writer for the "Times and Seasons" makes the following remarks on the above:—

"The foregoing article, from the pen of the editor of the Quincy Whig. reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just!--the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Saints just where they have ever taken shelter—*under the broad folds of the Constitution*--and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result."

JOAB.

HIGHLY INTERESTING TO

THE EMIGRATING SAINTS.

The following is the report of a Committee, appointed to examine the country in the South-west corner of Iowa Territory:—

Nauvoo, Illinois, July 28th, 1840.

We, a committee appointed to examine and report a place in Iowa Territory, (if any could be found) suitable for establishing and building up a stake or branch of the church of Jesus Christ of Latter Day Saints, submit the following report.

"We left the head of the Rapids on the west bank of the Mississippi river opposite Nauvoo, on the 22nd of this instant, we explored the country North of the Desmoine river in Lee county, and part of Van Buren county. The surface is neither hilly nor level, but may be termed

undulating, having near equal portions of timber and prairie: the timber prevailing on the Desmoine and and its tributaries, and on the sources of the Skunk river, and on the minor tributaries of the Mississippi river. The soil is generally very fertile, especially on the Desmoine river. The bottom land or valley of this river average about one mile in width, soil dry, and exuberantly fertile, with abundant good springs on the river margin, but elsewhere, springs scarcely ever occur, though an abundant stock of water is found on all the small streams, and excellent well water may be obtained in any place by digging from 12 to 30 feet; stone abounds on all (or near all)the streams, suitable for building and other purposes.

We examined the Desmoine river from near its junction with the Mississippi river, up to the Sauk village, a distance of near 90 miles, it averaging 600 feet wide, gliding over a smooth lime stone bed or bottom for the greater portion of the distance, only a few instances of a thin coating, or strata of gravel. The depth of this river is uniform, and at the stage of water we made the examination, about 18 inches deep, finding no place but you might drive a loaded waggon, or ride on horse back along the channel. Steam boats ply a portion of every Spring and Fall to the Sauk village, and could run much higher was there business, say to the Raccoon forks; a distance of 200 miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, Oak, shellbark Hickory, Walnut, sugar Maple, Hackberry, Buckeye, Mulberry, Elm, and some other varieties; under growth Paupau, Hazle &c.

We have seen the principal rivers of the states, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill seat with chartered privileges, (on the Desmoine river,) together with a donation of about 700 dollars, if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Desmoine, to the Mississippi boundary line, (on the north) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Desmoine river for the hypotenuse, covering a surface of about 356 square miles, equal to 217,840 acres—near half of this is not surveyed, and subject to settlement and pre-emption, being that portion from the Desmoine river along the Indian boundary line South, to the North boundary line of Missouri, averaging 9 miles wide, and 22 miles long, from north to south: about 90,000 acres of this tract is not settled or claimed. we therefore deem this the best location that can be made in Iowa territory, to build up a stake. This district is watered by the Desmoine river, and a creek called Chequest, (signifying in the Indian tongue, thunder and lightning) there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered country, consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation, and mostly in the highest degree fertile, and may be more densely popnlated than any other portion we have examined. Stone and other crude building materials abound, with a sufficiency of water power on the Desmoine river and Chequest creek, that can be easily improved. This region has many other advantages and resources, not adverted to in this description. Submitted July 29th, 1840.

GEORGE MILLER,
JOHN A. MIKESELL.

MISSOURI PERSECUTION AGAIN.

The following communication we extract from the September number of the "Times and Seasons." It is written by one of the highest military officers of the State of Illinois, and breathes a spirit of patriotism, justice, and equity worthy to be imitated by all the "Saints of light."

"Lt. Col. Smith:—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state.—The history of the Goths and Vandals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known, (for it came heralded forth from the Grampion hills of the Saints of light, was written by a celestial messenger on the altar of God, and reflected on the heavenly canopy, that all the world might see,) L. W. Boggs, governor of Missouri, and Prince of midnight assassins and cowardly brigands, issued, in the face of high heaven, exterminating order (which was ratified by the Legislature.) against the Saints residing within his jurisdiction—directing his general officers, first to "drive them from the state;" second to "intercept their retreat;" and third to "exterminate them" with the weapons of war: but the Saints threw their baners on the air, and under the proudest motto that ever blazed upon a warrior's shield—Sicut patribus sit Deus nobis; As God was with our fathers, so may he be with us—the great God of battles led his people victors, to this land of peace and plenty—the beloved Illinois—a state that has always shown one of the brightest Stars in the American Constellation—a precious glittering gem on the National Escutcheon, without spot or blemish. But no sooner had they began to build up Nauvoo a great city and resting-place for the Saints scattered abroad, than does this same L. W. Boggs, not having the fear of God before his eyes, but being moved and instigated by his father, the devil, demand of his Excellency, Thomas Carlin, governor of Illinois, that a portion of this people shall be given up to the brigand authorities of Missouri, or Western Egypt, to be inhumanly butchered! Look at the brutal, heathen, picture! Missouri wages war on the entire church of Latter-day Saints—violates their women; shoots down, and scalps, their innocent, defenceless, children; confiscates their property, and throws it to the four winds of heaven—brings them from affluence to beggary in an hour; and orders them all exterminated, murdered, butchered by an infuriated, savage, fiendish, diabolical, infernal, Missouri mob of ruthless brigands, or driven from the state—and declares them

outlaws from the common family of man: and now, in the year of our Lord 1840, two years after, demands, the self-same people, whom she has wantonly outraged, violated, outlawed, prejudged, and condemned, for the slaughter, charging them with burglary, treason, arson, and murder, four of the foulest crimes in the black catalogue of hellish deeds; and all this in a land of boasted liberty—and simply because the Saints wish, and are determined, to exercise one of our greatest and most dear and sacred constitutional rights—the liberty of conscience—the inestimable privilege of worshiping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils in order to enable them to celebrate a kind of Auto-da-fe, by burning them to the stake, or butchering them in the shambles, at Jefferson city, to satiate Missouri's inordinate thirst for blood? No. They will not be given up. Missouri has too long bathed her hands in crimson gore, and drank the blood of the innocent; she must now be checked in her wild and mad career—she has passed from the palmy state of her political glory, to the sear and yellow leaf—the civilized world now turns from her with horror and ineffable contempt—and, should it become necessary, (which may God avert,) she must be met—Missouri must be met, not only by the Saints, but by the states. And all the friends of liberty and equal rights should gird on their armour, and swear by the everliving God that the sword shall not depart from the thigh, nor the buckler from the arm until the contest is ended. "And shall not God avenge his own elect, though he bear long with them? I tell you he will avenge them speedily," and that by the strong arm of military power. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." I tell you God will avenge the wrongs of his people. How accurately and felicitously does the Psalmist describe the situation of the Saints of light when in the hands of the marauding Missouri horde of banditti when he says: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord; who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy

from him that spoileth him? False witness did rise up, they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation,: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me, neither let them wink the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. This thou hast seen; O Lord, keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord, my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up. Let them be ashamed and brought to confusion together that rejoice in mine hurt; let them be clothed with shame and dishonour that magnify themselves against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness and of thy praise all the day long."

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The poet truly describes her citizens when he says---

"Their pow'r to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;"

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated.

Yours, respectfully,
JOAB.
General in Israel."

GRAPES FROM THORNS,

AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—[JESUS CHRIST.]

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing

from each other, and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavouring to ascertain the right from the wrong.

All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary. Many of them even go so far as to say that she is the "mother of harlots"—the woman upon the "scarlet coloured beast"—"Anti-Christ"—"The man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years.—She built the ancient chapels where the protestants now worship. Under her authority the country was divided into parishes, bishopricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length in the reign of Henry the 8th, the authorities of England and most of her population became protestants, they were excommunicated from the communion of the mother church, and withdrew from her fellowship.

At length after many bloody struggles the church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or mother church—that is, her bishops and clergy claimed NO NEW COMMISSION FROM HEAVEN, AND HER MEMBERS WERE NOT CHRISTENED ANEW.

Now comes the application of our text. If the mother church was a good tree, why should protestant England leave her communion. If, on the other hand she was a bad tree, how could her priesthood and ordinances be good?

Question.—From whence did the protestant church derive her authority as to offices, ordinances, and christenings?

Answer.—From the catholics.

Ques.—Was the catholic church a good tree or a bad one?

Ans.—She was a BAD one—so says protestantism.

Ques.—"Do men gather GRAPES from THORNS, or FIGS from THISTLES"—can a BAD tree produce a GOOD stock or branch?

Ans.—"Either make the TREE GOOD and its FRUIT GOOD, or else make the TREE CORRUPT and its FRUIT CORRUPT; a TREE is KNOWN by its FRUITS."

Now according to the plainest rules of logic, if the catholic church was ANTI-CHRISTIAN, then her christening, or baptism, and her priesthood was not of heaven but of men. God neither recognised the catholic church as HIS church—her ministers as HIS ministers, or her ordinances as HIS ordinances. Then as a matter of course, the protestants were without a Christian MINISTRY, and without a Christian baptism, when they first dissented from the catholics. Therefore their only alternative would have been to have received a NEW COMMISSION by REVELATION FROM HEAVEN; and consequently a NEW BAPTISM. That is, all the protestant people both clergy and laymen should have been considered as UNBAPTISED, until they were administered to by protestants, who had been commissioned by NEW REVELATION.

The fact of her having retained her baptism and her priesthood, which she received, while catholic establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the TREE from which she grew to be a GOOD TREE, or herself a bad ONE.

If then, the catholic church is considered a "THORN" or "THISTLE," the protestant church cannot be considered a FIG or GRAPE.

These same remarks will in all their force apply to methodism, in all its branches, and to all other systems which have derived their priesthood and ordinances from the mother church. If the catholics are false, then protestantism has no foundation. Luther derived his authority from the catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt Christianity, or anti-christianity is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim AUTHORITY BY REVELATION FROM GOD.

But churchmen, methodist, and protestants in general deny in the plainest terms, the possibility of any revelation later than the bible.

Hence if you inquire of them what they have against the principles of the Latter-day Saints, the answer is "They are deluded because they admit of NEW REVELATION."

Now the very moment they (the protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the MOTHER OF ABOMINATIONS.

"No man taketh this ministry upon himself (says Paul) but him who is called of God, AS WAS AARON." It is plain, that Aaron was called BY REVELATION. One of the prophets in reproving the corruptions of the priesthood says as follows:—"The priests lips should keep KNOWLEDGE and receive the LAW at his (God's) MOUTH." REVELATION is inseparably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God. All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz. of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the protestants have sought a reformation in doctrine without a recommission and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation of doctrine. The Irvingites sought to graft the gifts of

the spirit on to a corrupt church, without a change of ordinances, or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The friends or quakers have considered both priesthood and ordinances as of no use, and that the spirit itself is sufficient, &c. &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the Saints;* *new* in priesthood, *new* in ordinances, *new* in spirit, gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters. It denies the ordinances and priesthood which have grown out of her roots. In short it is a NEW "TREE"—NEW "FRUITS",—"NEW CLOTH," and "NEW GARMENTS,"—"NEW WINE" and "NEW BOTTLES"—"NEW LEVEN" and a "NEW LUMP," "a new covenant" and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell for ever in the new Jerusalem, while old things pass away, and all things are made new, even so, Amen.

NEWS FROM THE ELDERS.

The progress of truth is still moving steadily onward in almost all parts of this country, where it has been introduced. We publish a few extracts from the minutes of the several conferences and from the letters of our numerous correspondents.

Elder Burnham writes from Overton, Wales, under date of Dec. 22d, as follows:—

"Dear Brother,—I am well and in good spirits. The Lord is with us, and the Devil is here also. I have been stoned twice since I came to this place, only once received harm. I rejoice in persecution and in tribulation, for Christ's sake.

"I held a discussion, and had a good opportunity to preach the gospel to them, in their own chapel in this place, where they had previously closed doors against our preaching. The discussion had a good effect, inasmuch, that many persons have come forward since, and obeyed the gospel, and are now rejoicing in the Lord. Although the bible was to be the test, or standard, yet my opponent did not perhaps quote four verses from the Bible, during the three nights of discussion. Man's assertion and newspaper stories was his chief resort, while his followers were ready to cry out like the Ephesians, "Great is Diana of the Ephesians," but were so unfortunate as not to have a wise town clerk amongst them. (See Acts xix, 34, 35.) There are many doors opening for preaching. Some of the priests follow and endeavour to make disturbance in our meetings; they are all in arms about their flocks, they call us *robbers* and *infidels*, declaring that we rob other churches. If the opposition continues to increase, as it has done for some time past, we shall perhaps loose our heads soon; but the Lord is with us, and I do not fear them. When their cup is full the Lord will remove them out of the way. We have in this region near 100 who have obeyed the gospel, and there are a many who believe, that will probably obey soon. May the Lord roll forth his kingdom in mighty power, until the redemption of the purchased possession, is the prayer of your brother and fellow labourer in the new and everlasting covenant.

"JAMES BURNHAM."

* New to this generation.

Elder Young writes from Liverpool, under date of Dec. 30th, as follows:—

"Beloved Brother,—I write to inform you of a few particulars of my journey to London. I left Manchester Nov. 25th, in company with Elder Kimball—we visited the following places, viz:—Macclesfield, Burslem, Stanley, Lane-end, West Bromwich, and Birmingham. We travelled by coach and railway, and arrived in London on Monday the 30th, found Elder Woodruff in good health He had baptised three or four persons the day before we arrived. I stayed in London till the 11th December, when I left for Herefordshire. Brothers Woodruff and Williams came with me to the railway station. Elder Kimball staid in London. The prospect for the spread of the gospel brightened up while we were there. Our feelings were very clear and decisive, that Elder Kimball had better stay with Elder Woodruff. I was much interested while there, with my brethren; I pray the Lord to roll on his work in that great city. I feel much for the people in that place, yea, my feelings are exquisite—for why, God knows; but I believe it is for the glory of God, and the good of souls. May his name be glorified.

"I arrived in Cheltenham the same day I left London: only about 7½ hours going 101 miles, (38 of it by coach.) I stayed over the sabbath there, preached twice to a very attentive congregation. In the afternoon the house was full to overflowing.

"Elder Glover is preaching in this place, and in the regions round, with much success. I think he is a humble, good man, and will do much good.

"I attended the Gadfield Elm Conference. The minutes of the Garway was read, which had been held on the 8th; after this I visited the brethren till the Stanley Hill Conference, which was held on the 21st.

"The church in Garway numbers 95 members, 1 elder, 7 priests, 3 teachers, and 1 deacon. The work moves steadily onward. At the Gadfield Elm Conference there was 17 branches represented, 327 members, 13 elders, 31 priests, 9 teachers. The Stanley Hill Conference contains 25 branches, which were represented, 839 members, 17 elders, 57 priests, 16 teachers, and 1 deacon.

"Including officers, there is, in these 3 conferences, 1261 members, 31 elders, 95 priests, 28 teachers, and 2 deacons,—making 254 added since the October Conference.

"I attended the conference in the Potteries on the 25th; we had a good meeting: but I have not the minutes before me, so I cannot give a particular statement of the church there, but I can say, they are prospering. In my travels and at the conferences, there were some baptized—many ordained to the several offices. We can say truly the Lord is doing a great work in the Land. The gospel is preached to the poor, and signs follow them that believe. I arrived in Liverpool last evening, and expect to tarry here till the Book of Mormon is completed.

"I am as ever, your brother in the kingdom of Patience,

BRIGHAM YOUNG."

(*To the Editor, of the Star.*)

Elder Kimball writes from London under date of December 28th, as follows:—

"Dear brother in Christ,—I write to let you know how things are going on here in London. The prospect of the spread of truth is rather better than it has sometimes appeared. There has been seven persons added to the church by baptism since I arrived here this time. Some others are going forward this week, as I am informed.

"Last sabbath evening, we had the privilege of preaching in a chapel belonging to the "Independents." The minister acted as clerk for us. Elder Woodruff was speaker. There was a Wesleyan minister present, together with his congregation. When service was ended, he arose and opposed with all his power. The "Independents" generally left the house, and would not stay to hear him. There was much feeling on the subject, and I look for good to grow out of it. We have already had invitations to visit some of them, there seems to be an unusual spirit of enquiry awakened here. I have also just read a letter from Elder T. Smith, of Clitheroe, which says,—'the work is progressing in Burnley, several lately baptized, among which are eight or nine baptist members, from the baptist church. As soon as they were baptised and confirmed, they spoke with unknown tongues. The work seems to go on well in that part of the country.'"

Elder Watts writes from Edinburgh, Scotland, under date of Dec. 28th; he says:—

"The work in Edinburgh is prospering slowly, but with majesty and power, making the kingdom of darkness tremble at every step. I baptized seven persons last week. We now number ninety-five in this town, and I am going to baptize five or six this evening, and some more on New Year's Day.

"The saints in this place are a good people. The people of Scotland are slow to believe and embrace the truth, bnt after they have embraced it, they are firm, yea, they would lay down their lives for the truth. The gifts and blessings of the spirit are given to many of them; some speak with tongues."

The Minutes of the Staffordshire Conference are forwarded to us; from which we learn, that on the 25th December, 12 branches were represented, consisting of 502 members, 10 elders, 40 priests, 16 teachers, and 11 deacons.

Several ordinations took place, and many important instructions were given, after which the conference adjourned for three months.

We also attended the Preston Conference, held at Preston on the 3rd January, in which 12 branches of the church were represented,—consisting of 724 members, 19 elders, 23 priests, 18 teachers, and 3 deacons. Much instruction was given, and the Saints manifested much joy, and faith, and union.

The Liverpool Conference was held on the 1st January. We have not the minutes before us, but several branches were represented, from which it appears, that the work was progressing in Liverpool, and in Wales and Ireland.

The Minutes of several other Conferences are before us, together with news from Birmingham and other places; and also much American news of later date, but we have neither time nor room for it in this number.

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THE

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LECTURE FOURTH.

ON FAITH.

Continued from No. 7 of the Star, page 169.

1. Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he has given to the human fa-

mily, the following account of his attributes.

5. First, knowledge. Acts xv, 18. Known unto God are all his works from the beginning of the world.—Isaiah xl, 9, 10. Remember the former things of old; for I am God and there is none else: I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6. Secondly, faith, or power. Heb. xi, 3. Through faith we understand that the worlds were framed by the word of God. Gen. i, 1. In the beginning God created the heaven and the earth. Isa. xiv, 24, 27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7. Thirdly, justice. Ps. lxxxix, 14. Justice and judgment are the habitation of thy throne. Is. xlv, 21. Tell ye, and bring them near; yea, let them take counsel together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Saviour. Zeph. v, 5. The just Lord is in the midst thereof. Zech. ix, 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just, and having salvation.

8. Fourthly, judgment. Ps. lxxxix, 11. Justice and judgment are the, habitation of thy throne, Deut. xxxii, 4. He is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity: just and right is he. Ps. ix, 7. But the Lord shall endure for ever: he has prepared his throne for judgment. Ps. ix, 16. The Lord is known by the judgment which he executes.

9. Fifthly, Mercy. Ps. lxxxix, 15. Mercy and truth shall go before his face. Exodus xxxiv, 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious. Neh. ix, 17. But thou art a God ready to pardon, gracious and merciful.

10. And sixthly, Truth. Ps. lxxxix, 14. Mercy and truth shall go before thy face. Ex. xxxiv, 6. Long suffering and abundant in goodness and truth. Deut. xxxii, 4. He is the rock, his work is perfect; for all his ways are judgment. A God of truth and without iniquity: just and right is he. Ps. xxxi, 5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11. By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For, unless God had power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute Justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt, lest the judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of his attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerers and more than conquerers in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake; but when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints: believing that the mercy of God will be poured out upon them

in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16. And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him. For, without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous will also be executed in the due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation.—For inasmuch as God possesses the attribute knowledge he can make all things known to his saints necessary for the salvation; and as he possesses the attribute power he is able thereby to deliver them from the power of all enemies; and seeing also, that justice is an attribute of the deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction.—And as mercy is also an attribute of the deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong: abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid through the revelation

of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the deity, they are unchangeable—being the same yesterday to-day and forever—which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day-saints had: so that all the saints, in this respect have been, are and will be alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, was, is and ever will be the same. So that all men have had, and will have an equal privilege.—*Book of Doctrine and Covenants, Section IV.*

REVELATION GIVEN DECEMBER 27, 1832.

1. Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabbaoth, and are recorded in the book of the names of the sanctified: even them of the celestial world. Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

2. This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

3. And the light now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

4. Now verily, I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all un-

righteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever, and ever; for, for this intent was it made, and created; and for this intent are they sanctified.

5. And they who are not sanctified through the law which I have given unto you; even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a tellestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

6. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

7. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

8. And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still.

9. All kingdoms have a law given; and there are a many kingdoms; for there is no space in which there is no kingdom: and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law: and unto every law there are certain bounds, also, and conditions.

10. All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its

own; judgment goeth before the face of him who sitteth on the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God, for ever, and ever.

11. And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed; even the courses of the heavens, and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

12. The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

13. Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field. to dig in the field; and he said unto the first, go ye and labour in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you; and unto the fourth, and so on unto the twelfth.

14. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in him, that they all might be glorified.

15. Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

16. And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and

ye shall find me; ask and ye shall receive; knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

17. Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him: my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

18. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

19. Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers in this last kingdom; and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

20. Behold I will hasten my work in its time; and I give unto you who are the first labourers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation: that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

21. Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain to the kingdom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

22. Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He

that seeketh me early shall find me, and shall not be forsaken.

23. Therefore, tarry ye, and labour diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and in the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

24. Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

25. And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.

26. And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood: her who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

27. And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him: and all this by the

[illegible] of the sounding of the trump of the angel of God.

32. And after this another angel shall sound, which is the second trump; and then cometh the resurrection of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

33. And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

34. And another trump shall sound, which is the fourth trump, saying, they are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

35. And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven, and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, for ever, and ever; for the hour of his judgment is come.

36. And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen, she who made all nations drink of the wine of the wrath of her fornications: she is fallen! is fallen!

37. And again, another angel shall sound his trump, which is the seventh angel, saying, it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God! and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

38. And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

39. And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies; and then cometh the battle of the great God: and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

36. Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

37. Therefore, cease from all your light speeches; from all laughter; from all your lustful desires: from all your pride and light-mindedness, and from all your wicked doings.—Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

38. See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself. Amen.

39. And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons: and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

40. Let him offer himself in prayer upon his knees before God, in token, or remembrance, of the everlasting covenant, and when any shall come in after him let the teacher arise, and with uplifted hands to heaven: yea, even directly, salute his brother or brethren with these words:

41. Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, or remembrance of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immoveable and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all

the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

42. And he that is found unworthy of salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

43. And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in token of the same.

44. Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle, of the Holy Spirit to your edification.

45. And ye shall not receive any among you, into this school save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

46. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer: and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.—*Doctrine and Covenants, Section VII.*

IMPORTANT FROM AMERICA.

Interesting letter from Elder Moon, who lately emigrated from England to America.

To the Editor of the Star.

The gathering of the people of God has been a subject of great importance in all ages of the world.—The children of Israel must be delivered from the bondage of Egypt, although, humanly speaking, it appeared to be impossible; but the Lord had said that it should come to pass, and there was a few among them that believed that God would do this thing for them. And before the promises of the Lord should fall to the ground, the land of Egypt must be visited with many plagues: and to crown those scenes of distress, the angel must go forth and destroy all the first born in the land, but Israel must attend to that simple ordinance of sprinkling the blood of the Lamb on their door posts, on purpose that the destroyer may pass by. In the morning Israel was sent forth, and they cast their faces toward the inheritance that the Lord swore to Abraham, his seed should possess. But from the moment that they left the land of bondage, to the time that they took possession of that land of promise, their faith was put to the test, while for forty years he fed them in the wilderness and blessed them according to their faith, and they were punished according to their unbelief; and the principle upon which this, shall I say, troublesome journey is accounted for is this:—"Forty years led he thee in the wilderness, to search thee and prove thee, to see what was in thy heart, to see if thou wouldest keep the commandments of the Lord thy God."—Now it appears that we live

in a time in which the Lord is going to gather his people, to that land that was promised to Joseph and his seed, which is a land choice above all lands. Now it appears to me that there are two important things in the gathering of the people of God: and first it is the design of the Lord to deliver his people from the troubles that are coming upon the earth, for it is far from him to destroy the righteous with the wicked; and for the benefit of his people he has prepared an hiding place from the tempest, and a covert from the storm. Another reason for gathering the people of God is, that they may "go a sacrifice unto the Lord their God", that they may build a sanctuary to the name of the Most High, that there they may be told the glorious going forth of the Holy one, and learn of his judgments and attend to such ordinances and receive such blessings as they could not while scattered upon the face of the whole earth. The prophet predicted that he should "bring his sons from afar, and his daughters from the ends of the earth"—and "they shall come from a far country with riches and trees to beautify the house of the Lord, and make the place of his feet glorious." In short the house of the Lord shall be built by the gathering in of the people—the sons of Moses and Aaron shall execute the priest's work, the house shall be covered with a cloud—the glory of the Lord shall be seen—he shall teach his people of his ways, and great shall be the blessings of Zion. Then shall the saints behold the Lord to come to his temple, even the messenger of peace in whom they delight.

But let it ever be remembered that those who desire to receive these blessings must be tried even as Abraham, and it is those who are faithful that shall inherit the promise and enjoy a fulness of the everlasting gospel. You will be tried by the reports of those who have gone to behold the good land, some you will find who will speak evil of the place and all that appertain to it.—In the days of Joshua men were sent over Jordan to behold the land of Canaan, and although they brought of the fruit of that land, yet ten out of the twelve brought an evil report: but those who had faith in God and who beheld his goodness and what he had said in time past, could after beholding the whole of his dealings say, not one promise nor word of the Lord has fallen to the earth since the day we left Egypt; then they might conclude, the Lord has said, it is a good land, and I believe his word, and he has said I will give it you: who then believing these things would not join Joshua in saying, let us go up and possess the good land for we are well able! And when you bid your native land farewell, when you forsake father and mother and what you may call friends, and set your face towards the land that the Lord has blessed, may the same principles that bore up the mind of Moses in his afflictions yield comfort to you, for he chose rather to suffer with the people of God than to have the pleasures of sin. And what would be the feelings of his heart when he with such emotion says to his father-in-law, "We are journeying to the land that the Lord our God hath said he will give us!

A word of advice and of caution with a word of encouragement, I felt disposed to say to those who are expecting to realise the fulness of the

gospel of Christ in these days. I would tell you that I know what it is to bid farewell to my native land, to receive the parting tear of my friends, and with a heart heaving with inexpressible emotion, turn my back upon the nearest and dearest relations in life, with an inward impression that I shall never see their face again. I know what it is to encounter the dangers of the raging sea, to appear in a far country as a stranger. But in all these sacrifices and troubles both by land and water, hitherto, the Lord has helped me and brought me safely through; and now I have the privilege of being acquainted with the mysteries of the kingdom of God, and these things causes me to forget as it were the things that are past. I know there are many in the church that are waiting for a word from me, and I am desirous of giving my testimony to these things as far as I know.—As respects Joseph Smith, I have been acquainted with him for some time, and as far as I can see he is a good man, and I find him to be a prophet of the Lord, and the more I speak with him and the more I hear him, the more I am convinced of the truth of these things. I have heard him speak of the mysteries of the kingdom, and these things causes my heart to rejoice; and since I came here he has revealed a most glorious principle, which has been hid from the children of men for many generations, but has now been made known by his servant the prophet. As respects the land it is extremely good, and there is every prospect of being happy, having the things of this world and every opportunity of receiving the things of another. I would say when you get into their good land beware lest you forget your God, but love him with all your heart that you may be his people. I would advise those who have obeyed the word of wisdom for to attend to it when they come to this land, for I have seen some who have renounced intemperance while in England, but having come here they have returned to their old custom, and from this they appear to be going on to a disrespect of most of the things that are taught; and I would say to such, if you desire to continue your standing in the Church, and desire to have an increase of faith and love, keep to the words of wisdom, and lay down your tobacco and spirits, never to take it up again; this I say from what I have seen.

The plan in which this town of Commerce is laid out is very good, for it is so that when the place is properly inhabited it will be a city of more than a mile square, and the streets are so formed as to run straight through each way, so that the houses will be in a square all through the city.

I thought it might be good for to send some information to the different Churches upon this subject, thinking that what I might say upon this subject might have the tendency of encouraging my fellow-Englishmen in the point of gathering. Now I would hold out unto them every thing that is desirable, and would say if you can get to this land, you will be better off than in England, for in this place there is a prospect of receiving every good thing both of this world and that which is to come: then be faithful, for the Lord has said that his saints shall inherit the earth, and if the Lord has promised it, it is something that will do his people good.

Then those who have the means delay no longer but come and unite with us in building the house of the Lord, and in bringing to pass the great things belonging to the kingdom of our God. My fellow-Englishmen and brethren, you may rely upon what I say, for it would be nothing to my profit for to deceive you, then believe me when I say this land is good—the things that have been taught you are true, and Joseph Smith is a prophet of the Most High.

Some may want to know the price of things. A man that works on the farms is paid a dollar per day or something equal to it, 100 cents make one dollar, and 5 dollars one English pound. If a man be employed in digging potatoes, he receives one-fifth of what he digs, if he goes to cutting corn he receives one-eighth; for making a pair of boots (and the maker does not find leather) they give about a dollar and-a-half. A pig a month or five weeks old is sold for 25 cents—a good cow about 14 dollars. Flour is about 4 dollars and fifty cents per barrel, a barrel weighs 196lb., potatoes are sold for 20 cents per bushel, good beef is sold for 3 cents per lb., pork at the same; butter at about 10 to 14 cents, sugar at 12 cents per lb. If any one is disposed to keep a cow (and but few are without two or three) they may keep them free of expense, by sending them out to graze on the neighbouring plains, and for the winter's keep they are at liberty to cut as much grass as they please. But after all this it is a new country, we have no factory as yet, but we want means to build corn mills, and not having much machinery we have to do at home what would be done at factories if we had them. What we want is some persons with property for to raise these places, and then men to work them, and then the clothing would be at a less rate, and we English would feel more at home.

Yours in the new covenant,

FRANCIS MOON.

Commerce, Hancock County,
Illinois, Nov. 4, 1840.

INTERESTING VISIT TO BOLTON—PROGRESS OF TRUTH—OPPOSITION OF SECTARIANS—PROSECUTION OF A PRIMITIVE METHODIST PREACHER.

On the 19th January I visited Bolton for the first time—found an interesting society there consisting of about 130 members, including some small branches in the vicinity. They appeared to be dwelling together in truth and love, and zealously united in the cause of God and Godliness. Their presiding officer is an aged minister by the name of Crooks, formerly of Stockport; through whose labours the society there has grown from a small handful to its present flourishing condition, the meetings are crowded to excess, and scores of people are pressing forward and uniting with the Church by repentance and baptism—the Holy Ghost is poured out into their souls, and its fruits are manifested in their gifts and blessings. On Wednesday evening, the 20th, I attended one of their meetings, and had the privilege of addressing a full and attentive audience. The subject was confined to a few scriptural observations in which the precepts and promises of Christ were clearly set forth, as contained in the written word of the New Testament. These were contrasted with the corrupt systems of Christianity as they now exist, and the difference was so manifest that the people saw clearly that the religion of Christ was one

thing, and modern sectarianism *another*. This so exasperated some craftsmen who were present, viz., a Mr. James Pendlebury, professedly a Primitive Methodist preacher, and Mr. Thomas Balshaw, of the New Connexion, that they could no longer hold their peace. For while the sermon was proceeding, the said Pendlebury arose and began speaking so loud that the speaker paused, and requested the interruption to cease, but was not heeded, for the intruder with stentorian voice continued to cry out, saying: "THIS IS A NEW DOCTRINE, AND WE CANNOT BELIEVE IT WITHOUT MIRACLES—HERE IS A BLIND MAN HEAL HIM, HERE IS A BLIND MAN HEAL HIM." YOU HAVE PREACHED A NEW DOCTRINE—A NEW DOCTRINE, SIR, AND WE WANT THE PROOF—WE WANT THE PROOF.—By this time the house was all confusion, every one endeavouring to act as moderator.—We endeavoured from the pulpit to command silence, and expressed our surprise that the New Testament doctrine should be a new doctrine; but we found that it was a new doctrine to this man, as was manifested in his behaviour. Indeed, the doctrines of common law and civilization were to him equally as strange and new as the doctrine of Christ—for he still continued to disturb the meeting. The Saints commenced singing, and finally closed the meeting. But while this was proceeding, the riot grew more and more violent, till at length a form was broken and some other damage done. While the civil part of the people were retiring from the room they were variously insulted by him and his comrades, some crying out "He hath a devil," some challenging to debate, and some calling for a miracle. At length a policeman arrived and took this brave champion into custody, and his associate, T. Balshaw. These were handcuffed, marched away, and finally held to bail.

Next morning they had a warrant served on them for a breach of the peace, and were brought before Jas. Arrowsmith, Esq., mayor, and five magistrates, and after an able plea by attorney, John Taylor, Esq., and a base attempt on the part of the prisoners to justify themselves by the introduction of several witnesses belonging to several different orders of methodists, whose testimony was more calculated to throw a false colouring over our doctrine, than any thing else. At length Pendlebury was found guilty of a breach of the peace, had to pay for the form, and make good the damages, and costs of suit, and was bound in the penal sum of ten pounds to keep the peace for six months.

It is to be hoped that these prompt measures will put a stop to similar disturbances in their public worship, and also prove a warning to other priests, not to turn infidels against the doctrines of the New Testament, and then use such vile measures against the truth.

Since this affair, we have heard verbally from Bolton, that many are embracing the truth and coming to the waters of baptism. May the Lord shed forth his spirit upon the people of Bolton, and cause a great work to be done among them.—EDITOR.

QUESTIONS—*By Elder Joseph Fielding, and* ANSWERS *by the Editor.*

Preston, Jan., 1841.

Dear Brother Pratt,—Having a desire to know the truth of all things that are revealed from God to man, and knowing in part the importance of teaching them to mankind, I take the liberty to ask you certain questions, which if you think proper, you may answer in the Star, as I ask not for my own information alone, but for all who desire and seek after truth.

First.—Was the kingdom of God organized on the earth before the coming of Jesus Christ in the flesh? and was the Melchizedeck priesthood on the earth and in operation without the kingdom; for instance, had the Nephites this priesthood without the kingdom, before and after the coming of Christ?

Answer.—The kingdom of God is his government—wherever his government existed, there his kingdom existed, whether under the Patriarchal, Mosaic, or Christian dispensations, (as they are called) and wherever the kingdom of God existed, there the offices and ordinances existed. The priesthood of Melchizedeck was never in operation on the earth without the kingdom of God also: for the priesthood is the government, or rather the source and and fountain from which springs all things pertaining to his government on the earth.

This priesthood is "without beginning of days or end of years." It was first introduced upon the earth in the days of Adam. It has not always existed on the *earth*; but has sometimes been "caught up unto God and to his throne." Whoso receiveth this priesthood receiveth the kingdom of God. Sometimes a herald has been raised up, (for instance, John the Baptist,) to proclaim the kingdom of God at hand. Such instances occur of necessity, because it has been sometimes lost, or taken from the earth. This was the case in the days of John, and it has been the case in our own day. John said it was at hand in his day, and Jesus Christ says it will be again at hand, when we see the signs of his coming, (see Luke xxi. 31.) But after all that can be said on this subject, the kingdom of God, which is to finally prevail over all things, and govern the earth, is the one most dwelt upon by the sacred writers.

Ques. 2nd.—May all men who come into the new covenant, obtain the higher priesthood in this life, if they seek after, and live for it?

Ans.—God divideth the gifts severally as he will. All men cannot obtain the same office: if so, where would be the body? Yet the whole church, both male and female, are partakers of the priesthood, as so many branches of the tree, or so many members of one body. But each in their own place. Hence they are all *one*.

Ques. 3rd.—Paul says, that the law made nothing perfect. How then are they to be perfected who died under the law? and can they be meet for the kingdom of God unless they are perfected?

Ans.—Those who lived and died under the law must finally be perfected by the Gospel, or remain imperfect, and inherit another kingdom, instead of the celestial.

Ques. 4th.—If the Saints in the last days die before they become perfect, how can they be ready for the first resurrection; or will they be under a course of instruction after their spirits leave their bodies; or can they come forth in the first resurrection if they are imperfect?

Ans.—There is a progression in light and truth in the world to come, as well as in this world. The Saint begins to receive light and truth in this world, by the spirit of truth, when he first receives it (the spirit)

through the ordinances. He continues to progress in light and truth to the end of his life, if faithful; and then, if he is not guided into all truth, the spirit of God still opens truth after truth to his understanding, till afterwards he finds himself in possession of "ALL TRUTH," or in other words, a "FULLNESS OF TRUTH." He is then perfect as his father in heaven is perfect, and pure as he is pure: being glorified in him, and he in him.

Ques. 5th.—What does Peter mean in 1st Peter 3 and 19, and 4, 6?

Ans.—He means that Jesus Christ, after his resurrection visited the spirits in prison, who had been confined in chains of darkness and bondage from the flood until Christ's coming, and that he preached the gospel unto them that they might be judged according to men in the flesh; but live according to God in the spirit.—Hence you see that the priesthood is without end; and that it ministers salvation in eternity as well as in time. Here is an illustration of that text which says, that he (Christ) was annointed "to preach deliverance to the captive, and the opening of the prison to them that are bound."

Ques. 6th.—It is said in Exodus xxiv, 10, "And they saw the God of Israel, and there was under his feet as it were paved work of sapphire stone, and as it were the body of heaven in its clearness"—also, "They saw God and did eat and drink." But in the first of the Gospel of John, and at the 18 verse, it is said, "No man hath seen God at any time." Is there not here a contradiction?

Ans.—There is a positive contradiction, as it now stands; but there was no contradiction when the Scriptures existed in their purity. In the revelations which God has given in these last days, this matter is made plain. The truth is this: that without the priesthood of Melchizedeck, "No man can see God and live."

Ques. 7th.—How can the stars fall from heaven to earth, when they (as far as we know) are much larger than the earth?

Ans.—We are nowhere given to understand that all the stars will fall or even many of them: but only "as a fig tree casteth her UNTIMELY figs when she is shaken with a mighty wind." The stars which will fall to the earth, are fragments, which have been broken off from the earth from time to time, in the mighty convulsions of nature. Some in the days of Enoch, some perhaps in the days of Peleg, some with the ten tribes, and some at the crucifixion of the Messiah. These all must be restored again at the "times of restitution of ALL THINGS." This will restore the ten tribes of Israel; and also bring again Zion, even Enoch's city. It will bring back the tree of life which is in the midst of the paradise of God; that you and I may partake of it. [See Rev. ii, 7.] When these fragments, (some of which are vastly larger than the present earth) are brought back and joined to this earth, it will cause a convulsion of all nature; the graves of the Saints will be opened, and they rise from the dead; while the mountains will flow down, the vallies rise, the sea retire to its own place, the islands and continents will be removed, and earth be rolled together as a scroll. The earth will be many times larger than it is now.—"If I have told you of earthly things and ye believe not; what would you think if you were to be told of heavenly things?"

Ques. 8th.—What is meant by

that common and popular saying, "The Canon of scripture is full? Why is not the Canon of the law of England full, as well?! If you should judge it worth your valuable time to give us answers to the foregoing, I think you will gratify many, as well as your brother in the gospel,

JOSEPH FIELDING.

Ans.—Your first seven questions were easily answered, but in this eighth we must confess our ignorance. We are so little versed in sectarian logic that we know not the meaning of this text; nor indeed, do we know where to find it in sacred writ. We have read all the books of the Old and New Testaments, and also the Book of Mormon, the Book of Jasher, and the book of Enoch, and scores of New Revelations, and yet we have never found this text in either of them. Perhaps it is to be found in the BOOK OF TRADITIONS! If we must venture an opinion on this text, we suppose it to apply to some false system, where the people worship a DUMB AND CHANGEABLE GOD; whom they suppose to have been in the habit of talking with man, in olden times; but who has long since lost his SPEECH, either by old age or some other means, so that they should never hear from him any more. At any rate, we are sure of one thing, viz., that the text cannot apply to the true and living God, nor to the HOLY Scriptures, for they every where hold forth the principle of continued REVELATION, as attainable by all men who seek it in the appointed way. So we conclude that the Canon of Scripture will never be so full as to answer in the place of the Holy Spirit of Revelation, which God has promised to all his children.

MR. SAMUEL HAINING'S

UNJUST BALANCES.

This gentleman has published a tract of 66 pages against the Latter Day Saints. It is printed at Douglas, Isle of Man, and entitled, "Mormonism weighed in the balances of the sanctuary and found wanting."

There is no new ideas or arguments advanced in this work; it takes the old beaten track of all our opponents, viz.:—a strained, undue, and almost idolatrous estimation of the Bible, placing the *Old and New Testaments* in the room of *God the Father*—in the room of *Jesus Christ*—in the room of the *Holy Ghost*—and in the room of the *Religion* contained in the *Bible*. According to this man's reasoning, God is dumb—Jesus Christ is dumb—the angels are confined in heaven, and not suffered to minister to the heirs of salvation—and the Holy Ghost (the Spirit of Prophecy and Revelation) is no more to be enjoyed by mankind. Even Apostles and Prophets are not needed any longer: but in the room of all these things "we have a bible, a whole bible, and nothing but the bible."

On the other hand, this gentleman represents the Book of Mormon as a strange mixture of grace and works,—as saying, that man is to be saved, partly by the blood of Christ, and partly by keeping his commandments! To use his own language, he represents the doctrine of the Saints thus: "According to this system" he says "men are justified partly by Christ, and partly by themselves, by faith and obedience united. This system is a strange compound of law and gospel—of grace and works—of the acts of the creature, and of the mercy of the Creator." Such a system

he thinks "is bad, dangerous, and destructive." But destructive or not, we intend to teach this generation that they must believe in Jesus, and KEEP HIS COMMANDMENTS, OR THEY CANNOT BE SAVED.

This abominable doctrine of being saved by *grace* without *works* is the *principle* cause, I had like to have said the *only* cause, of the awful state of things which exists at this present time in Christendom. Men can continue in luxury, idleness, and extravigance; they can oppress the poor, the sick, the afflicted, the widow, and the fatherless. They can see the naked and hungry, starving and perishing around them by millions, and not impart of their substance, or dispense with their extravigance in order to relieve them. And yet they are made to believe that they can belive in Jesus and say, "Lord, Lord," and be saved by *grace* without *works*. This same Jesus whom they thus mock has said, "Go sell that thou hast and give to the poor," "If any have two coats, let him give to him who has none; and him that has meat, let him do likewise." He has also said that, "Whosoever shall give a cup of water to a disciple of Jesus, shall not loose his reward."—He has said, "Depart ye cursed, &c." "For I was an hungered and ye gave me no meat—I was athirst and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not;" and that, "inasmuch as they had not done it unto one of the least of his brethren, they had not done it unto him." Again, he has said, that, "NOT EVERY ONE THAT SAYETH 'LORD, LORD,' SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN."

Such then is the doctrine for which the Book of Mormon and the Saints are condemned by the clergy of the present age. But, we count it all joy to be worthy to be persecuted for RIGHTEOUSNESS SAKE. IT IS MR. H'S UNJUST BALANCES, AND NOT THE DOCTRINE OF THE SAINTS THAT IS FOUND WANTING.

EARTHQUAKES, FLOODS, AND SHIPWRECKS.

From the London Sunday Times of January 24th, we extract the following:—

"The accounts from Sicily are of a most alarming nature. The greatest part of the fine city of Messina was destroyed by an earthquake, on the 5th of December, and what remains is considerably injured by subsequent shocks. The quay in the port has shrunk considerably, and is, in some places, more than a foot beneath the water. The suberb building, called the Palazzata, which gave the port a more magnificent appearance than any other in Europe, has been entirely thrown down: and the lazaretto greatly damaged. The citadel suffered little, but the cathedral was destroyed, and the tower, at the entrance of the harbour, much damaged. The waves which have done so much mischief at Sylla, has passed over the point of land at the Faro, and swept away twenty-four persons. The accounts from Melazzo, Patti, Terra di Santa, Lucia, Castro Reale, and from the Island of Lipari, were very distressing; but the damages done there by the earthquakes are not so considerable as at Messina

"Sir William Maxwell, from the united boundaries of these earthquakes, is persuaded that they are caused by some great operation of nature, of a volcanic kind. To ascertain this, he began his tour by visiting the parts of the Two Calabrias, which has suffered most from this severe visitation. He every where came to ruined towns and houses, the inhabitants of which were in sheds, many of them built on such insalubrious spots, that an epidemy had ensued. These unfortunate people agreed that every shock they had felt, seemed to come with a rumbling noise from the westward, beginning usually with the horizontal motion, and ending with the vortical, or whirling motion, which last had ruined most of the buildings. It had also been generally observed, that, before a shock, the clouds seemed to be fixed and motionless; and that after, a heavy shower of rain quickly followed. By the violence of some of the shocks, many persons had been thrown down; and several peasants described the motion of the earth as so violent, that the tops of the largest trees almost touched the ground from side to side. During the shock, the oxen and horses, they said, kept their legs wide asunder, to prevent being thrown down, and gave evident signs of being sensible of the approach of each shock. Being thus warned, the neighing of a horse, the braying of an ass, or the cackling of a goose drove them from their temporary huts.

"From Monteleene, Sir William Maxwell descended into the plain, and passed many towns and villiages in a ruined state: the city of Mileto, lying in a bottom, was totally destroyed, without a house standing.—Among the many examples afforded by these earthquakes, of animals being enabled to live for a long time without food, was that of two nags, which had remained buried under a heap of ruins at Soriano for thirty-two days, and were dug out alive.—As well at the latter place, as in every ruined town he visited, an interesting remark was made to him, namely, that the male dead were generally found under the ruins in the act of struggling against the danger; but the attitude of the females was usually with the hands clasped over the head, as in giving themselves up to despair, unless they had children near them; in this case they were always found clasping them in their arms, or in some attitude which indicated their anxious care to protect them. How striking an instance of maternal tenderness.

"Sir William travelled four days in the plain, in the midst of indescribable misery. Such was the force of the first shock, that the inhabitants of the towns were buried in an instant beneath the ruins of their houses. Of the population of the town of Polistene, which was badly situated between two rivers subject to overflow their banks, two thousand one hundred individuals perished, out of six thousand. It was built near a ravine of great depth; and, by the violent motion of the earth, two huge portions of the ground on which a considerable part of the town, consisting of several hundreds of houses, stood, were detached into the ravine, and nearly across it, to the distance of about half a mile from their original position. What was most extraordinary, many of the inhabitants of these houses, who had taken this singular leap in them, were dug out alive, and several unhurt. Terra Nuova lost three-fourths of a population of sixteen hundred inhabitants. The destruction of life and property is almost incalculable.

The towns of Brentford, Arbroath, Bath, Greenwich, Lewesham, Glasgow, Essex, Salisbury Plain, Rugby, Watford, Windsor, and various other places have lately been visited by tremendous floods, which have destroyed or damaged an immense number of buildings, bridges, boats, &c. together with property to the amount of millions. Many scores of men, women, and children, have been lost in a watery grave, and many hundreds of others left houseless and destitute. The papers of the 24th January were filled with accounts of the most distressing nature, in relation to these judgments. The shipping in the river Wear has been terribly destroyed; it is said, the whole surface of the harbour presents one vast scene of wreck and confusion, amounting in all to upwards of one hundred ships, several steamboats, and innumerable keels and other small craft, either totally wrecked, or more or less damaged. The banks, quays, and piers were thronged with anxious spectators; in the countenances of many of the ship owners were depicted terror and dismay. Many lives were lost, and many vessels driven out to sea.

NEWS FROM THE SAINTS IN AMERICA.

Elder Wm. Clayton, late of Manchester, writes from Nauvoo, Illinois, under date of Dec. 10th. He informs us of the safe arrival of the colony who sailed from Liverpool with him, last fall, on board ship North America. This company divided at Buffalo, New York; part of them went to Kirtland, Ohio, to settle in one of the towns of the Saints, and the rest continued their journey up the lakes to Illinois, and stopped at Nauvoo. They were all in good health and spirits, and much pleased both with the country, and with the society there.

Brother Clayton speaks very highly indeed of these things, and seems well satisfied and very anxious that his countrymen should come and enjoy the same blessings. We have no room for extracts, but hope this short sketch will be highly satisfactory to their friends in this country.

We have received the "Times and Seasons" from Nauvoo, Illinois, up to Dec. 1st, and private letters up to Dec. 14th. From these we learn, that the Saints in the West are enjoying health, peace, and prosperity, and that the truth is spreading with its usual strength and progress. Great multitudes of people of all classes were embracing the truth in the Western and Southern States, and in New York, New Jersey, and Pensylvania; great accessions were being made to the church.

A conference was held in the city of Philadelphia, in October last, at which Elder O. Hyde presided. Several branches were represented in that region, consisting of from 800 to 1000 members in all. Most of these have embraced the doctrine during that season.

The American political papers are many of them speaking very warmly in favour of the Saints, in regard to their former persecutions. But the most remarkable thing is, the fact that a *Missouri* paper in St. Louis, (the Gazette) has come out in favour of our rights, and opposed the proceedings of the rulers and people of that State in their outrages against us. It speaks with that warmth and boldness which becomes every lover of freedom and equal rights. "Can any good thing come out of Nazareth?"!!

EMIGRATION.

We feel truly thankful that amidst the general distress, poverty, and famine which prevails throughout this country, several hundred of our brethren and sisters have just been enabled to embark for the country which God has provided for a refuge for all nations. Upwards of two hundred and forty of the Saints were to sail from Liverpool, for New Orleans on Sunday last. They were from Preston, Manchester, and various other towns in England, and were destined for the colonies of the Saints in the State of Illinois, and in the Territory of Iowa.

Among this company was a large proportion of the industrious poor, who were upon the point of starvation in this land, or who were working like slaves to procure a very scanty subsistence. By the kindness of their brethren they were enabled to escape from worse than Egyptian bondage, and go to a country where they can by their industry obtain an inheritance, and enjoy plenty for themselves and their children. May the Almighty preserve them upon the waters. and bring them to Zion with songs of everlasting joy. May they obtain "joy and gladness, and sorrow and sighing flee away."

We sincerely hope that the Saints will continue to cultivate that spirit of love and union which will work a full and complete deliverance of the rich and poor of his people, that they may all be gathered in *one*; that "*there may be one fold and one shepherd.*"

We understand that another ship company was to sail from Bristol, about the same time. These would be from Herefordshire and the surrounding country.

The news from the emigrants who sailed from this country last season, is so very encouraging that it will give a new impulse to the spirit of emigration, and put to shame those who have published falsehoods concerning this plan of deliverance. Nay, so far from being ashamed of their former lies, they will put in circulation as many more.

NEWS FROM THE ELDERS.

The accounts from Edinburgh, Glasgow, London, Birmingham, Stockport, Bolton, Oldham, Ashton, Herefordshire, Staffordshire, Wales, and many other places, are very favourable, in regard to the success of the gospel. Scores are bringing forth fruits of repentance, and are uniting with the Saints in baptism, notwithstanding the weather is so severe.—This is a matter of astonishment to the public: some threaten our lives, thinking it will kill those who go into the cold water, and others exclaim that it must be the work of God, or they would die, by being thus exposed in such cold weather. In the mean time the Sectarian priests are raging and lying as usual, and the editors of newspapers are helping them to publish lies against the truth. But all to no purpose; for God works and none can hinder.

BOOK OF MORMON.

This long looked for work is now out of press. The European edition consists of 5,000 copies, which we humbly trust will so far supply the public that they will now be able to peruse for themselves, a work which has been so grossly misrepresented; and which is in reality of more value to them than all the gold and silver

of England. What heart can be so indifferent as not to wish to peruse the record of half a world? Bringing to light Gods dealings with them, together with their history of the past, and their prophesies of the future.—I repeat the declaration, strange as it may seem, that a knowledge of the things contained in this record is of more value to every one of them than the gold and silver of Europe.

GENERAL CONFERENCE OF THE TWELVE.

The quorum of the twelve will meet as many officers of the Church of Latter-day Saints, as can conveniently attend, in general council, at Manchester, on the 6th day of April next, at 10 o'clock, a.m., when much business of general interest to the Church will be attended to. And the presiding Elders universally, are particularly directed to hold their several conferences, previous to the general conference, so that they can make returns of all the churches, members, and officers on the occasion. By order of the High Council.

ELEGY

On the death of the dearly beloved, and much lamented father in Israel, Joseph Smith Sen., a Patriarch in the church of Latter-day Saints; who died at Nauvoo, Sept. 14th, 1840.

Zions noblest sons are weeping;
See her daughters bathed in tears,
Where the Patriarch is sleeping,
Nature's sleep—the sleep of years;
Hushed is every note of gladness,
Every minstrel bow's full low,
Ev'ry heart is turned to sadness,
Ev'ry bosom feels the blow.

Zion's children lov'd him dearly,
Zion was his daily care:
That his loss is felt sincerely,
Thousand weeping saints declare;
Thousands, who have shar'd his blessing
Thousands, whom his service bless'd,
By his faith and pray'rs suppressing
Evils, which their lives opprest.

Faith and works, most sweetly blended,
Prov'd his steadfast heart sincere;
And the power of God, attended
His official labors, here,
Long, he stem'd the pow'rs of darkness,
Like an anchor in the flood:
Like an oak amid the tempest,
Bold and fearlessly he stood.

Years have witnessed his devotions,
By the love of God inspired;
When his spirit's pure emotions,
Were with holy ardour fir'd.
Oft, he wept for suff'ring Zion—
All her sorrows were his own:
When she pass'd thro' grievous trials,
Her oppressions weigh'd him down.

Now he's gone; We'd not recall him
From a paradise of bliss,
Where no evil can befall him;
To a changing world like this.
His lov'd name, will never perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the JUST.

Faith's sweet voice of consolation,
Soothes our grief: His spirit's flown
Upward, to a holier station,
Nearer the celestial throne:
There to plead the cause of Zion,
In the council of the JUST—
In the court, the saints rely on,
Pending causes to ADJUST.

Though his earthly part is sleeping
Lowly, 'neath the prairie sod;
Soon the grave will yield its keeping—
Yield to life, the man of God.
When the heav'ns and earth are shaken—
When all things shall be restored—
When the trump of God shall waken
Those that sleep in Christ the Lord.

ELIZA R. SNOW.

MANCHESTER:
W. Shackleton and Son, Printers.

THE

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MILLENNIAL STAR,

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(From the "Times and Seasons.)

EXTRACTS FROM AN EPISTLE TO THE ELDERS IN ENGLAND.

To the Travelling High Council and Elders of the Church of Jesus Christ, of Latter-Day Saints in Great Britain.

Beloved Brethren,—May grace, mercy and peace rest upon you, from God the Father and the Lord Jesus Christ:—

Having several communications lying before me from my brethren the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account, that you may, by your virtue, faith, diligence, and charity commend yourselves to one another, to the church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot, and crew.

It is, likewise, very satisfactory to

my mind that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel and vied with each other in this labour of love, and in the promotion of truth and righteousness; this is as it should be in the church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate these principles and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily, and cheerfully obeyed. Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race—this has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth, and for so doing I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it; consequently the leaven can now spread without you being obliged to stay—another thing, there has been some whisperings of the spirit that there will be some agitations, some excitements, and some trouble in the land in which you are now labouring. I would therefore say in the mean time, be diligent, organize the churches and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that, it should be attended to in the order that the Lord intends it should—to this end, I would say, that as there are great numbers of the Saints in England who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which, but very few can boast of; and by establishing cotton factories, founderies, potteries, &c. &c., would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject, as its reasonableness must be obvious to every mind. In my former epistle, I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favoured by receiving a Hymn Book from you, and as far as I have

examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth.

You can use your own pleasure respecting the printing the Doctrine and Covenants: if there be a great demand for them I have no objections but would rather encourage it. I can say, that as far as I have been acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the spirit of the Lord has directed you, and it proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not your own aggrandizement and selfish interests, as long as the Saints manifest such a disposition, their councils will be approved of, and their exertions crowned with success. There are many things of much importance on which you ask counsel, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore, you will excuse me for not entering into detail: if I should see any thing that was wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder P. P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the church, and continue the paper which is published, consequently, taking all these things into consideration, I would not press upon Brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly: and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place.

There are, at present, about 3,000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prosperous circumstances. Provisions are much lower than when you left—Flour is worth about 4 dollars per barrel.—Corn and potatoes about 25 cents per bushel, and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe by the "Times and Seasons" that we are about building a Temple, for the worship of our God, in this place: preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it, that there is in this region of country; it is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature, for the incorporation of the city of Nauvoo, and for the establishing of a Seminary of learning and other purposes, which I expect will pass in a short time.

You will also have received intelligence of the death of my father, which event although painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord, was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society, have joined the church and become obedient to the faith, and I am happy to inform you that the work is spreading very fast upon this continent; some of the brethren are now in New Orleans, and we expect a large gathering from the South.

I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having the means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brother's Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, in London, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should prior to leaving England, send the gospel into as many parts as you possibly can.

Beloved Brethren, you must be aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize in some measure my responsibility and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven; so, that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory: can I rely on your prayers to our heavenly Father on my behalf, and on the prayers of all my brethren and sisters in England, (whom having not seen yet I love,) that I may be enabled to escape every stratagem of satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember, that great things depend on their individual exertion, and that they are called to be co-workers with us and the holy spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man, predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind, the enemies we have to contend against are subtle and well skilled in manœuvreing, it behoves us to be on the alert to concentrate our energies, that the best feelings should exist in our midst, and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves but to God, by so doing the greatest blessings will rest upon us both in time and in eternity.

JOSEPH SMITH.

The following is from the "Times and Seasons," of Jan. 15th.

A PROCLAMATION,

TO THE

SAINTS SCATTERED ABROAD;

Greeting:

Beloved Brethren:—The relationship which we sustain to the Church of Jesus Christ of Latter Day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects, calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days;" for not only has it spread through the length and breadth of this vast continent; but on the continent of Europe, and on the islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time.

This appears the more pleasing when we consider, that a short time has elapsed, since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their varied and horrid forms. Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavoured to aggravate our sufferings.—But "the Lord of Hosts was with us, the God of Jacob was our refuge!" and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the characters of FREEMEN. It would be impossible to enumerate all those who in our time of deep distress, nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse* and the people of Illinois, generally, seemed to emulate each other in this labour of love. We would, however, make honourable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Col. Henry, N. Bushnell, John Wood, I. N. Morris, S. M. Bartlett, Samuel Holmes, and John T. Holmes, Esquires, who will long be remembered by a grateful community for their philantrophy to a suffering people, and whose kindness on that occasion is indelibly engraven on the tablet of our hearts, in golden letters of love.

We would, likewise, make mention of the Legislature of this State, who, *without respect of parties, without reluctance, freely, openly, boldly, and nobly*, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and

extended to us all the blessings of civil, political, and religious liberty, by granting us under date of Dec. 16, 1840, one of the most liberal charters, with the most plenary powers, ever conferred by a legislative assembly on free citizens, for the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo." The first of these charters (that for the "City of Nauvoo"), secures to us in all time to come, irrevocably, all those great blessings of civil liberty, which of right appertain to all the free citizens of a great civilized republic—'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present, when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent, as to deny us our liberty and our sacred rights—Illinois has set a glorious example, to the whole of the United States and to the world at large, and has nobly carried out the principles of her constitution, and the constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law—the security of life, liberty, and the peaceable pursuit of happiness.

The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of *rest;* and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County; bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some, on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, a physician of great experience and medical knowledge, that Hancock Co., and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens,) whilst the northwestern portion of the city has experienced much affliction from ague and fever, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than three thousand inhabitants. Every facility is afforded in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent.

Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering—let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the country—this will secure our permanent inheritance, and prepare the way for the gathering of the poor.—*This is agreeable to the order of*

heaven, and the only principle on which the gathering can be effected—let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed in the minds of all; and the elders are hereby instructed to proclaim this word in all the places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of his house, and the powers of the holy priesthood, and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

Let us then concentrate all our powers under the provisions of our *magna charta* granted by the Illinois Legislature, at the "City of Nauvoo," and surrounding country, and strive to emulate the actions of the ancient covenant fathers, and patriarchs, in those things, which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion," embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power, and privilege, of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation as a people, whenever the public services requires our aid—thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo," will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all matters appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated, and the education finished. This corporation contains all the powers and prerogatives of any other college or university in this state. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favour in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M.D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that state, on account of our religion—

his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose. He has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter. He is a man of enterprize, extensive acquirements, and of independent mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland, also, who is one of our benefactors, having under his control, a large quantity of land in the immediate vicinity of our city, and a considerable portion of the city plot, opened both his heart and his hands, and "when we were strangers —took us in," and bade us welcome to share with him in his abundance; leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and betook himself to a small, uncomfortable dwelling. He sold us his large estates, on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them, without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title to the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honoured instrument the Lord used, to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions, were like those of the ancient Saints, and after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto. and to the great joy and satisfaction of the church he yielded himself to the waters and baptism, and became a partaker with us in our sufferings, "choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season."—In connexion with these we would mention the names of Gen. James Adams, Judge of Probate, of Sangamon County, Dr. Green, of Shelby County, R. D. Foster, M.D., a gentleman of great energy of character, late of Adams Co., Sidney Knowlton, of Hancock Co., Dr. Knight, of Putnam County, Indiana, with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighbourhood. We make mention of this, that the Saints may be encouraged, and also that they may see that the persecutions we suffered in Missouri, were but the prelude to a far more glorious display of the

power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity for the gathering of the Saints of the Most High, we would say, let the brethren who love the prosperity of Zion, who are anxious that her stakes should be strengthened, and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "we his servants will arise and build."

It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel, as shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say, let the Saints come *here*—THIS IS THE WORD OF THE LORD, *and in accordance with the great work of the last days.*

It is true the idea of a general gathering has heretofore been associated with most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and from the liberal policy of our state government, we may expect a scene of peace and prosperity, we have never before witnessed since the rise of our church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our interests both spiritual and temporal will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question. The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertions or enterprize. The history of all past ages abundantly attests this fact.

In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east, and be gathered from the west: the north shall give up, and the south shall keep not back."—"The sons of God shall be gathered from far, and his daughters from the ends of the earth;" it is also the concurrent testimony of all the prophets, that this gathering together of all the Saints must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The fiftieth psalm from the first to the fifth verses inclusive, describes the glory and majesty of that event:—"The mighty God, even the Lord, hath spoken and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire

shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather my Saints together unto me: those that have made a covenant with me by a sacrifice." We might offer many other quotations from the scriptures, but believing them to be familiar to the Saints, we forbear.

We would wish the Saints to understand that, when they come here, they must not expect to find perfection, or that all will be harmony, peace, and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different states, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and consequently it requires some time before these things can be overcome: again, there are many that creep in unawares, and endeavour to sow discord, strife, and animosity in our midst, and by so doing, bring evil upon the Saints; these things we have to bear with, and these things will prevail either to a greater or lesser extent, until "the floor be thoroughly purged," and "the chaff be burnt up." Therefore let those who come up to this place, be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory, which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which his power and glory shall be manifested. Therefore let those who can, freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share with our fellow-citizens of every denomination, and every sentiment of religion: and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege to reciprocate the kindness we have received from the benevolent and kind hearted citizens of the state of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,
Presidents of the Church.

Nauvoo, January 15th, 1841.

INTERESTING ACCOUNT

OF THE SPREAD OF TRUTH IN NEW YORK.

New York, Oct. 7th, 1840.

Brothers Robinson and Smith,—Highly esteemed brethren in Christ, I now, agreeable to a promise made by me to Brother Jas. Blakeslee, (one of the seventy) write to you, informing you and the brethren at the west, that he has this day sailed for England, in company with Br. Burnham, one of the seventy, and Br. Richards, High Priest. These three have started this day to fill their mission in England; the day was clear, their health good, both as to body and mind—they expected a number of their brethren to have gone with them according to appointment, but as they did not come, they concluded to go without them.

Brother Blakeslee wished me to state, that he arrived here on the 20th day of Sept. according to agreement; and from that, to the present time, he has preached in this city 19 times; and I assure you, he will long be remembered by the church, and friends here: he is a man of faith, a man of God, and a man that gives full proof of his ministry. May the Lord bless him, and his brethren, and prosper them on their mission. Brother Turley, and Clayton, have just arrived from England, and are now on their way to the west, with about 200 others.

Oct. 24th —Dear Brethren, I have just returned from Philadelphia, from a conference held there. Brother O. Hyde was there and presided. Brother J. E. Page had not yet arrived from Ohio, but was expected every day, we had a good time at the conference, every thing went on well, the brethren there are united, they love one another, and pray for one another; the church there is in a prosperous condition, and the whole region around about Philadelphia, presents an immense field of labour, and the labourers are very few. I pray therefore, that the Lord of the harvest will send forth more faithful labourers into his vineyard. Elder O. Hyde has been turning the world upside down in Cream Ridge, New Jersey and baptized (I believe) about 30. There was a number baptized on Monday morning after conference.

We expect Elders Hyde and Page in New York soon, on their way to *Jerusalem:* while they remain with us, we expect to hold a conference.

I cannot close this letter without giving you a short account of the history of my past life. I am about 30 years of age, have been 13 years a Methodist, heard the first sermon by a Latter-Day Saint in February, 1840, by Elder H. C. Kimball, and believed the gospel as soon as I heard it, and have never doubted it since. I was baptized eight days after I heard the first sermon, and called to be an elder in eight days after I was baptized,—called by the spirit of prophesy, by Elder Kimball, and ordained by Elder P. P. Pratt, just previous to the time they sailed for England. Since that time I have tried to preach from 3 to 5 times each week, and worked with my own hands to support my family besides, and I have held three public discussions with the great men of this generation, one with the very celebrated Oragen Batchelor; which lasted twelve nights. Doctor Benjamin E. Ducher was chairman: it was held in the city of Brooklyn. The chairman took three hours to sum up the testimony, and gave the decision in favour of the fulness of the gospel, on every point, the bible being the guide of evidence.

His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought forward to prove the Latter-Day Saints, and I dare not say I disbelieve it, and if it is true. let us hang the BANNER OUT TO THE

WORLD." This was the language of a man who had never been to our meetings before in his life; he is a highly respected, and wealthy gentleman of New York.

Immediately after the above debate I organized the branch in Brooklyn, and baptized a number, the branch in Brooklyn, now number 19, one priest, one teacher, and one deacon, and a number believing, ready to be baptized. The other two discussions were with two Methodist priests; one in New Jersey, and one in this city; but they both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodists tried me for heresy, and when I appeared before them they would not hear me there, and then I appealed to the people, and had over 500 Methodists to hear me make my defence; they thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work here goes on well, we have two large preaching places well attended—one on the north side, and one on the east side of the city: the one on the east side, is the one I hired to make my defence before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month. Yours in haste,

GEO. J. ADAMS.

Communication.

To the Editor of the Star.

Liverpool, Feb. 27, 1841.

Dear Brother,—Having perused in your number of last month, some strictures upon Mr. Hainings' "Mormonism weighed in the balances and found wanting," I conceived that a few remarks from me upon that subject might not be uninteresting, as I am acquainted with the whole of the circumstances of the coming forth of that publication: it was my labours in Douglas (Isle of Man,) that first gave rise to his important discoveries, and brought into existence that production, which for ought I know may be considered of importance among the friends of sectarianism at a distance from home; but those who are acquainted with its relations, its parentage, the time, manner, and circumstances of its coming into being consider it lighter than vanity; and it is treated by all intelligent men with the contempt that such productions deserve.

Permit me, sir, to mention a few circumstances that took place previous to the delivery of "Mr. Hainings, Lectures;" about the middle of last September I visited the Isle of Man, accompanied by Elder Hyrum Clark, and preached in the town of Douglas, where I hired the Wellington room, a large hall capable of containing one thousand persons; and commenced delivering a course of lectures to attentive and respectable congregations. I had not proceeded above two or three nights before I was interrupted in a very indecorous, anti-christian, and ungentlemanly manner by a party of Primitive Methodist Preachers, and a Wesleyan Methodist Local Preacher, whose conduct was not very dissimilar from that of the pious and zealous disorderlies that you speak of in Bolton, who were bound over to keep the peace, and who if they had obtained justice would unquestionably have shared the same fate; and, had it not been for some gentlemen present who interfered, who possessed more prudence and discretion than religious bigotry, it would have been difficult to prevent an indignant public from putting them out of doors. The next day I received a challange from the head champion, Mr. Hamilton, a Primitive Methodist itinerant preacher, which was so surcharged with calumny and vile abuse that if I had not been a stranger there, and known that the public knew nothing about me, or my principles but what they obtained through a false mrdium, I should have treated with contempt; as it was I submitted to it, not with a view of having my principles investigated, for I knew that they were out of the reach of his critical acumen, —not to have him detect error, for I was aware that he was utterly incapable of discerning the difference between truth and error; nor had I the least idea of teaching him, for I felt convinced with Solomon, that "a fool is wiser in his own eyes than seven men that can render a reason," but merely to remove public prejudice, and to let it be known that I courted publicity and light, and was not afraid of bringing my principles to the touchstone of truth.

This is the same individual, sir, whose extensive acquaintance with history enabled him to inform the public that in some countries where there was no water they baptized with oil!!! about which opinion I had the hardihood to be a little sceptical despite of his great proficiency in historical lore; for I was foolish enough to wonder (as any old woman would do who did not possess the same knowledge of history as himself,) what they made use of as a beverage in that country!! as oil would not be very palatable to drink at all times, and also what they cooked their victuals with. It was the same individual, sir, who on being asked his authority to preach answered "I sent myself," I was led to tell him that I was of that opinion before, but that he had confirmed my impressions; that I had thought from the beginning that God had nothing to do with sending him out. Yet foolish, ignorant, and untaught as he was, there are those, sir, (who think that because the Scriptures says "*God has chosen* the weak things of this world to confound the wise," that any and every person is qualified to preach the gospel merely because they are fools, whether *God calls* them or not;) who had it not been for this exposure, might have mistaken him for a wise man, and have thought that he was called of God.—The result of that discussion as taken from the *Manx Liberal* is found in your number for November.

The public began then to see that the doctrine of the Latter-Day Saints was not so awful and blasphemous, as it had been represented to be by some of these pious men, which excited the jealousy of a Mr. Hays, a Wesleyan Methodist Superintendent Preacher, whose craft was in danger, and who saw clearly that truth would not destroy truth; and having no better weapon, commenced propagating falsehood by publishing a statement purporting to be made by a Mr. Hale, Joseph Smith's father-in-law, professing to give an account of the character of Joseph Smith, and of the coming forth of the Book of Mormon: but as he was not acquainted with a document containing some other lies published by Mr. Livesey, a Rev. brother of his, which also gave an account of the coming forth of the Book of Mormon; it so happened that they did not agree in their statement in regard to its au-

thor, origin, or coming forth; so for the benefit of the public I published the counter statement of his Rev. brother, whose testimonies did no more agree than the testimony of the false witnesses that appeared against our Saviour. He then published another and vainly attempted to hide his shame, which was replied to by me in a tract called "CALUMNY REFUTED AND THE TRUTH DEFENDED." He then published another and I answered in one entitled "TRUTH DEFENDED, AND METHODISM WEIGHED IN THE BALANCES AND FOUND WANTING," (all of which may be had at the "*Star Office.*")

About the same time arose another defender of the faith, a Doctor Curran, who attacked me in the public press, and I answered him through the same medium, which may be seen in full in the *Manx Sun* and *Liberal* of that date, for several successive weeks. Two of my answers to him are found in the Nov. and Dec. numbers of the "*Star.*" The Doctor is a learned gentleman, a conniseur in religion, a sectarian anatomist, who knows how to dissect better than to put together, or unite the system: he had stood some time in the town and vicinity as the champion in polemics; when he threw down the gauntlet scarce any one could be found who had the hardihood to take it up. Mistaking these for some of the vild chimeras and dogmas of men, he made several furious onsets, but found himself as frequently repulsed, without having sufficient honesty to acknowledge the truth; he retired feeble, helpless, and maimed from the field. I have often, sir, been surprised at the weakness of the arguments that are made use of against us even by men of literary attainments, and of great talent when employed in any other cause. The Doctor further stated, that "never at any time had pure religion been revived, and something Godlike made its appearance, but satan had opposed it," referring to our opposition to what he considered to be truth (alias sectarianism and false doctrine); and yet although he intimated that pure religion had been revived, he elsewere stated that there never was a time when the church was more "unhealthy, ignorant and corrupt!!" hence we are all right and all wrong; we have something Godlike; yet this *Godlike* something is *ignorant, unhealthy, corrupt!!!* He also expressed a sorrow that I should have been attacked by my opponents on the only true point of my doctrine, viz. baptism," which showed at once that if they were opposing pure doctrine they must be of the devil, and that he (if consistent) considered them as such, while on the other hand if the doctrine which he said was "the only true doctrine," was false doctrine, he must be supporting the doctrine of devils in upholding a doctrine that is unscriptural; so out of their own mouths I would condemn them.

The next person that arose was the Rev. Mr. Haining, an Independent minister; who though perhaps more learned and talented than some of his coadjutors, yet his religious creed was not so popular, nor his God that he worshipped so well known as that of the Methodists and some others who is "*invisible without body or parts*;" the natural consequence was that long before my arrival he had preached all his congregation away, but about a score or from that to fifty, who in general loved better to bow to the unknown God" of the Methodists and worship in their temple.—

In this predicament without congregation or influences, some Methodist local preachers and others who knew his situation well, fearful that their fabric was falling, and that their zealous Mr. Heys would not be able to prevent the wreck, put their heads together to combine against what they considered to be their common foe; premised to assist in pecuniary measures, and made use of the Rev. Mr. Haining as their tool, to do what they could not get Mr. Heys to do; either to meet me in public debate, or to deliver public lectures against my principles, (as on his publishing those before-mentioned falsehoods, I challenged him to a public investigation, and he refused. Mr. Haining in his turn wanted to increase his congregation, and thinking that the present excitement that existed in the religious community in that place, would be a favourable opportunity for doing so commenced his lectures, (although he stated to a gentleman in Douglas after hearing me for some time, that it would be better for the ministers to let me alone, as they could not gainsay the doctrines that I advanced). Nor was he mistaken in his views in regard to those matters, for numbers of the interested part of the community, although they had differed heretofore among themselves, were ready to cry out when their false principles were attacked, "Great is sectarianism, the God of the Christians" and were surprised to find out that every body did not know that sectarianism fell down from heaven, and that all the world worshipped their Diana. Mr. Haining took care, however, to chose a time for his lectures when he thought that I could not attend—on Sunday evenings. I managed however to go to his first one, and answered it on a week night, in the following week to a crowded congregation, and Mr. Haining himself present; as he had stated in his lecture that he wished to act fairly.

I desired him then, if he was sincere in his statements, to alter his nights of lecturing, that I could attend, or otherwise to meet me face to face before the public, substantiate his arguments, and prove the Book of Mormon, or any of the principles that I believed in to be false if he could; and as many other ministers were present who had frequently attacked me behind my back, I challenged the whole or any of them to do it; not sir, that I am fond of braggadocia, or a display of championship or words, but to stop the foulmouthed slander that had been industriously circulated by many of these gentlemen, and to deliver the truth from their unhallowed grasp. But all attempts to bring him to honourable terms were altogether fruitless: he could do best alone in his own pulpit, (where I was going to say, no one could oppose him or question the truth of what he said) but so notoriously false, unscriptural, and absurd, were some of the principles that he advanced, and statements that he made, that even one of his own society rose up in the meeting, and told him that what he stated was false. As I had a large congregation of my own to attend to, and could not consistently leave my meeting, I got a reporter to attend to his meeting for two Sunday evenings, and then in the week night gave another lecture in answer to his, but so weak, irrevalent, so far fetched, and so foreign to the point were most of his arguments, that I considered it only like beating the air to answer them, and that it was a burlesque upon religion,

and an insult to the public to call them together to listen to such unmeaning nonsense, and I told a crowded congregation then assembled, that unless he, or some of the ministers of Douglas, would meet me face to face, I should not impose upon their good sense in listening to such stuff; I should consider that their own fabric was bad, their foundation false, their principles untenable, that they were convinced themselves that their statements were untrue, and that they "loved darkness rather than light, because their deeds were evil." As my principles had been wantonly attacked, my motives impugned, and misrepresentation, calumny and abuse been gratuitously heaped upon me by them, and none of them (but Mr. H.) had the hardihood to come forward and substantiate his charges, prove his assertions, or in any wise make good his statements; but that they had left their offspring like the ostrich did its eggs, either to hatch of themselves, or to be trodden under foot by any passer by.

I never once thought that Mr. Haining would have attempted to publish those lectures with any design to militate against the truth, after making so puerile an attack in Douglas, for (e.g.) one of his lectures was principally taken up in proving that the bible is true; this of course we believe in as well as him; one of his arguments in support of the bible is—"that it was confirmed by revelations and visions," this we also believe in, and as I told him the only difference that there is between him and us, is, that he believes in a changeable God and we in an unchangeable one; he believes that God did reveal himself formerly, but does not now; and we believe that he now gives revelations, visions, prophecy, &c., as formerly. He next goes on to state that the bible is "the good book, the true book, and the only book;" we believe the two first of these statements, but feel convinced that if Mr. Haining does that he cannot believe his last assertion—that it is "*the only book;*" for the bible speaks of more than twenty books that we have not got; and "a good book" and a "true book" cannot testify to a falsehood. It would be fruitless for me to follow him through all his meanderings, and would be foreign to my purpose at the present time. I would just remark that the truth came off victorious in the Isle of Man, and although I may say with Paul "I have fought with beasts at Ephesus," yet I feel thankful to my heavenly Father that I have escaped unhurt. The standard of eternal truth is planted there, many are rejoicing in the liberty of the gospel of Jesus Christ, having followed their Lord and Master into the waters of baptism, and many more are believing, and on the eve of coming forth. Since I left there Elder Blakslee from America has been labouring there succesfully, he is now on his way to the land of his fathers, and Priest Wm. Mitchell from Liverpool is gone to labour there: Elder Joseph Fielding is also on his way there. There has been about seventy baptized in all; thus in spite of all the combined powers of earth and hell, the "truth will prevail;" the inhabitants of that island will hear the sound of the everlasting gospel, and all the honest in heart will be gathered out.

The work of the Lord is progressing in Liverpool, and many enquiring the way of salvation; we baptized eight last week, and sixteen this week.

I remain yours in the everlasting covenant, JOHN TAYLOR.

To the Editor of the Star.

Bedford, Feb. 22nd, 1841.

Dear Sir.—Possessing but very scanty information concerning the people called "Latter-Day Saints," I beg leave to put an enquiry or two started in my mind, by reports in circulation.

1.—Is the *revelation* of some dozen years ago, and upon which the Church is founded, to be received solely on the credit of Joseph Smith as testator?

2.—Is baptism by immersion the *sine qua non* of admission into the church of Christ, or of re-admission in case of backsliding?

3.—Is it declared that the Saviour recently presented himself visibly to a multitude in America, from whom he chose and ordained twelve apostles?

4.—Are those apostles supposed to possess miraculous gifts.

Your courtesy in answering these interrogatories in an early No. of the Magazine, shall oblige

Yours truly,

DISCIPULUS.

Answer to question 1st.

Sir,—I suppose you allude to the Book of Mormon, which is an Ancient American Record found in 1827. That work is not offered to the world on the testimony of Mr. Joseph Smith alone, but it has the testimony of three other positive witnesses, and eight other circumstantial witnesses. Also the corroborating testimony of thousands of the Saints who have come to the knowledge of its truth by the power of the Holy Ghost. It also commends itself to every man's conscience by the purity and glory of its principles, and by the fulfilment of its predictions.

Ans. 2nd.—Three conditions are necessary on the part of those who would become members of the church of Jesus Christ of Latter-Day Saints, viz., *first*, faith in the testimony which God hath given of his Son.—*Secondly*, repentance or reformation. *Thirdly*, baptism by immersion in the name of the Father, Son, and Holy Ghost, and this to be administered by one who is acknowledged in his *authority* by the church. These rules are indispensable and will apply to those who have been excommunicated as well as to others.

Ans. 3rd.—It is not declared that the Saviour *recently* appeared to a multitude in America; but that he *anciently* appeared to a multitude in that country, and chose twelve apostles from among them according to the *ancient record*, which was lately discovered in that country. The apostles and other officers of the Latter-Day Saints have been commissioned by *revelations, visions, angels, &c.*, but not by a personal appearance of the Saviour to a multitude.

Ans. 4th.—The apostles, officers, and members in general of the Saints of ALL AGES, possess miraculous gifts just in proportion to their faith.—Otherwise the New Testament is a fable; for the promises are extended to all. In short, miraculous gifts are the ordinary and legitimate fruits, or effects of the Holy Spirit, wherever it is enjoyed; in all ages, and under all dispensations.

PROSPERITY OF THE TRUTH IN LONDON.

No. 40, Ironmonger-Row, St. Lukes, London, Feb. 20th, 1841.

Dear Brother,—We take this occasion to present you some information in relation to the prosperity of Zion in this vast city, and we are

happy in stating to you at this time, that the prospects here are exceedingly good, and very encouraging.—We have had almost every kind of difficulty to encounter with in starting the stone to rolling in this city: sometimes it has seemed as though the combined powers of hell and earth were opposing us; but through the blessing of the Most High, at length we have succeeded in setting the stone to rolling, and we hope and pray God that it may continue moving until it shall become a great mountain, and fill this mighty city.

For further information we present you the minutes of our conference, held in this city agreeably to previous appointment.

MINUTES OF A CONFERENCE HELD IN LONDON.

A conference of the church of Jesus Christ of Latter-Day Saints was held at J. Barrett's academy, 57, King's-square, Goswell Road, on Sunday the 14th Feb., 1841; there being present Elders H. C. Kimball, W. Woodruff, L. Snow, W. Pitt, and four Priests.

The meeting was called to order by Elder Kimball, at 2 o'clock, p.m.

It was then moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff, should be president of this conference, carried unanimously.

Moved by Elder Kimball, seconded by Elder Woodruff, that Dr. W. Copeland be clerk of this conference, carried unanimously.

The meeting opened by Elder Kimball by prayer and singing. The president then called upon the official members to represent their repective branches.

The church at Ipswich represented by Elder Pitt, consisting of twelve members, one elder, one priest, and one teacher.

The church at Bedford represented by Robert Williams, priest, consisting of 42 members, one priest, seven moved, two died.

The church at Woolwich represented by John Griffith, priest, consisting of six members, one priest.

The church of London represented by Elder Kimball, consisting of 46 members, one elder, 2 priests; generally in good standing, excellent prospects of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff, that James Albon be ordained elder, carried unanimously.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained teacher, carried unanimously.

Moved by Elder Kimball, seconded by Elder Pitt, that P. Williams be ordained elder to oversee the church at Bedford, carried unanimously.

Moved by R. Williams, seconded by Elder Pitt, that Wm. Smith be ordained priest in the church at Bedford, carried unanimously.

Moved by Elder Kimball, seconded by Elder Pitt, that Richard Bates be ordained priest in the church at Woolwich, carried unanimously.

Moved by R. Williams, that John Sheffield be ordained teacher in the branch at Bedford, seconded by Elder Pitt, carried unanimously.

Moved by Elder Kimball, seconded by brother Griffith, that A. Painter be teacher at Woolwich, carried unanimously.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff, and Snow.

It was then moved by Elder Kimball, seconded by Elder Woodruff, that Elder Snow be appointed president of this conference, also to take the superintendency of the church in London.

Much valuable instruction was given by Elders Kimball and Woodruff, in relation to the duties of the official members.

It was then moved by Elder Kimball, and seconded by Elder Snow, that this conference be adjourned to Sunday, the 16th of May, 1841; carried unanimously.

The conference was then closed at half-past five by the president, by singing and prayer.

W. WOODRUFF, President.
Dr. W. COPELAND, Clerk.

NEWS FROM THE ELDERS.

Elder Kington writes from Bristol, under date of February 23rd, as follows:—

"*Dear Brother,*—I write to inform you how we are getting on in this place. We have baptised 8 persons in Bristol, and I hope there will be many in this town who will come to the knowledge of the the truth; but the people are very careful how they receive truth; they are as much afraid of truth as any people I have ever met with, yet I think after a little toil and labour, with the net on the right side of the ship, we shall have a draught of fishes; even if it should be only a "hundred and fifty and three."

Elder Levi Richards writes from Luquardine under date of Feb. 8, as follows:—

"*Dear Brother,*—Knowing the interest you take in the welfare of Zion, I cheerfully offer this sheet in communicating some things respecting it. Since Stanley Hill conference I have attended about 30 council meetings of Church officers, in 11 different places, in Herefordshire, Gloucestershire, and (I think) some in Worcestershire, making a circuit of near one hundred miles. A spirit of union and harmony generally prevails among them; and a disposition to add to their faith knowledge, and to knowledge virtue, &c. New places are frequently opened for preaching which are generally supplied. More or less are baptized every week, although the ice has to yield its natural claims and step aside to accommodate them. The gift of healing is I believe manifested to quite an extent in this region. The gift of tongues I understand is received in most of the branches where I am acquainted—but there are very few interpretations. The spirit of persecution is not yet wholly cast out from the world; for recently preaching was held for the first time in Pendock parish, 8 miles from Ledbury, when a congregation respectable in numbers and appearance were compelled to retire prematurely, in consequence of the quantity of gravel thrown upon the roof and against the windows, together with hooting, &c. The mob were somewhat numerous and supplied the Saints on their way home with plenty of mud and contumely. The meeting was held at the shop of a tradesman, who had been clerk of the parish for some time; but who was so fortunate as to obey the Gospel and be turned out of his stewardship; and his wife was dismissed from her school for the same reason, by the parson of the parish, or by his influence. More or less of the Saints are turned out of employ and out of their houses for obeying the Gospel. One would think from reports, that

the object was to keep them in this country, and I don't know but it will have that effect! The wrath of man may praise him and the remainder be restrained. As ever, yours,

LEVI RICHARDS."

Brother James Burnham writes from Overton, Wales, under date of Feb. 10th, as follows:—

"*Dear Brother*--Feeling it is cheering to the hearts of the Saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard. I am happy to say that the work is moving rapidly. We have great opposition,—the priests are combined against us, and they stir up the baser sort against us, in order to disturb our meetings. If we hold meetings at any private house that has not been licensed they are sure to enter complaint and have them fined. They have undertaken to collect a fine of one person whose house has been licensed 27 years, they have exposed his property at public sale; but I think they will repent the day they did it.

"We have many places to preach in yet; we have opened a place in Oswestry and Whittington, and have commenced baptizing at Oswestry—the prospect is good, although the opposition is great. I have some good faithful brethren with me in the ministry. I have organized two branches of the church, consisting of about 150 members. I expect soon to organize another branch at Ellsmore. We are continually baptizing whether the weather is hot or cold—some have been baptized during the coldest weather we have had this winter. There are also many who are waiting for warmer weather; not having faith sufficient to go into the water in such cold weather. We preach in these large towns on market days, in the streets; there are many who oppose us but we are determined to warn them."

"Elder Reuben Hedlock writes from Glasgow (Scotland) under date of Feb. 5th, as follows:—

"*Dear Brother*,—The work of the Lord is rolling on slowly in Glasgow. I baptized three persons last evening—four more are going forward to-morrow. The church here now numbers 55 members. Many of the people are enquiring after the truth. I visited Paisley last week,—two members have been added there of late. I believe the church there is in good standing at this time, also, in the branches at Johnston, Bridge of Weir, and Crosley the work is going on slowly. I went to a small village three miles from Paisley, where there were six brethren, the whole town came out to hear—the large hall in that place was filled.—Elder Hamilton preached to the people in the hall,—I arrived a few minutes too late, so I could not get in for the crowd at the door, so I began to preach to those out of doors. After this night's meeting the master of a mill turned away one of the brethren because we came there to preach. The next evening I preached in Crosley, to a large congregation, the most of which were Roman Catholics. The next day I went to Greenock where I preached three times and organized a branch of the church, consisting of twenty seven members, including one elder, one priest, one teacher, and one deacon.

here seems to be a number enquiring in Greenock. I preached in Port Glasgow last Monday evening,—we had the Unitarian chapel—it was filled to overflowing. There is plenty of opposition in these parts--the priests cry "false prophets" from their pulpits,—they generally take their text from the newspapers and pamphlets that are published against us, and if there is not lies enough in them to answer their purpose they invent new ones. So they have not much time to preach the gospel to the people."

Elder Wm. Speakman writes from Greenock, Scotland, under date of Feb. 11th, as follows:—

"*Beloved Brother*,—Were it not upon record that all who live Godly in Christ Jesus must suffer persecution, I should be somewhat surprised; for as soon as the people here begin to serve the Lord with us, the truth of that Scripture is verified; "If ye are of the world the world would love his own; but because ye are not of the world the world hate you."—Here, as in other places the people fight against the truth,—nay, some of them are so kind that they condemn us without hearing us. The people in this place are generally acquainted with their bibles, for when we ask them if they believe the word of God they readily answer in the affirmative; and indeed they do believe the book when it is shut, but when we open and read the things written in it, they say, "Oh! it does not mean so, but *we think* it means so and so." We find that they take the opinions of men, instead of the word of God. But the honest in heart in Scotland are valiant for the truth; they are regardless of consequences, not fearing the face of man. If we could get people to believe their bibles, this work would roll on, and error, superstition, and bigotry, and every false way would cease, while the pure Gospel of Jesus would spread and prevail, on the right hand and on the left. When some of our members go to their friends and show them from the Scriptures that they have found the truth, they begin to brand them with rude names. Among this number was a (so-called) minister of the Gospel, who in presence of his followers called us false prophets and many other such like names; but, here we saw that satan had deceived himself; for we baptized six of this man's hearers. I sometimes think, what weak instruments we are, to carry the glad tidings of the Gospel to the people; but then again I recollect that our master hath said: "It is not by might, nor by power, but by my spirit." So if we will be faithful we shall see the work of God roll on; FOR THE GOD OF JACOB STILL LIVES."

Elder Amos Fielding writes from Newcastle, under date of Jan. 19th, informing us of the work in that region. He has established a society of 29 members in Newcastle; he has abundance of opposition, and is holding several interesting debates which we believe may, through the blessing of God result in good.

A letter from Geo. Simpson, from Staffordshire, dated March 3d, gives us to understand that the work of the Lord is still progressing in the Potteries. At a council held on the 27th February, between thirty and forty officers were present from different parts of the Potteries, who represented that 26 members had been

added by baptism, during the two preceding weeks.

In Oldham and vicinity we are happy to say the truth is prevailing greatly. Scores of people have received the testimony and repented, and have submitted to the ordinance of baptism within the last few weeks, and are now rejoicing in the enjoyment of the Holy Ghost.

In Manchester the truth moves steadily onwards as usual; it has been rather obscured for a short time, on account of the inconvenience of our places of meeting; but we have now procured the Carpenters' Hall for the coming year, and hundreds, yea, thousands are flocking to our meetings and listening to the truth, with some degree of attention. We have every reason to believe that the truth will soon triumph in the hearts of hundreds in this town and vicinity, who have not as yet discerned the light which shineth in darkness—the fulness of the Gospel. In Ashton, Dukinfield, and Stalybridge there is a flourishing society of the Saints, who all meet in the Forester's Refuge, a very neat and comfortable place, which will accommodate perhaps between one and two thousand people. The society there is increasing in numbers, and their meetings appear to be well attended. In short, the truth was never more triumphant among the people, than it seems to be at this present time, in all countries where it is published. It is the Lord's doings and to his name be all the glory. EDITOR.

FAMILY PRAYER.

To the Editor of the Star.

Liverpool, March 10th, 1841.

Dear Brother,—I have felt anxious to address a few lines to you on the subject of family prayer, (and shall feel obliged by your inserting the same in your next *Star*) for the purpose of imparting instruction to the brethren in general. Having travelled through many branches of the church in England, I have found it to be a general custom among the brethren I visited, that when any of the travelling elders are present, they wait for the elder to go forward in family prayer instead of attending to that duty themselves; that is not right, and I would say to them that it would be better for them to understand their duty on this subject.

My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our father Adam responsible for his conduct; but no more than he does us, in proportion to the station we hold.—The kings of the earth will have to give an account to God for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces, so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do. If it were my prerogative to adopt a plan for family prayer it would be the following:—Call your family or household together every morning and evening previous to coming to the table, and bow before the Lord to offer up your thanksgivings for his mercies and providential care of you. Let the head of the family dictate, I mean the man, not the woman. If an elder should happen to be present, the head of the house can call upon him if he chooses so to do, and not wait for a stranger

to take the lead at such times—by so doing we shall obtain the favour of our heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go,—which may God grant for Christ's sake, Amen. B. YOUNG.

EDITORIAL.

It will be seen from the minutes of the conference held in London on the 14th day of February, which we publish in this number, that the church in and about London then numbered 106. Most of these have embraced the work within the last few months. Among this number is one Mr. Alburn, an Independent minister, who readily received the elders, opening his house for their entertainment, and his chapel for their ministry.—This gentleman and his wife and daughter came forth and was baptized, and he is now ordained an elder, and bids fair to become a useful minister of the fulness of the Gospel.—We hope that thousands of ministers of different orders will soon follow his example. We learn that the work is still progressing in that great metropolis.

Elder Kimball has arrived in Manchester from London. On his way, he spent a few days in Bedford,—strengthened the Saints, confirmed six new members, and added one by baptism. This member and another had been formerly baptized by an impostor bythe name of Mathews, who for some years past has been deceiving the people in various parts of England, by professing to have authority to minister in the priest's office, such as baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost. Thus passing himself for a Latter-Day Saint.

A word or two on this man's former proceedings may not be amiss in this place. In 1837, when the fulness of the Gospel was first introduced into England, Elders Richards and Goodson paid him a visit. He professed to receive their testimony, and exhorted his people to do the same, and set a time to be baptized by them; but when the time came he broke his covenant, and afterwards went forward and baptized himself, and then commenced baptizing others.

This man was not careful to observe the words of Paul, "*No man taketh this honour unto himself, but he that is called of God as was Aaron,*" Heb. v. 4. Even Christ himself entered in by the door, by the administration of a PORTER, even John: as it is written, "To him the *porter* openeth and the sheep hear his voice." Christ plainly states that "He that entereth not in by the door into the sheepfold, the same is a *thief* and a *robber*. This man vainly attempted to enter in by the door, and at the same time to serve as a *porter*. Thinking perhaps, "the kingdom of heaven suffereth violence, and the violent taketh it by force." A true shepherd never has occasion to do this.

We hope this warning will be sufficient for all the honest in heart, that they may not be deceived by false pretences.

Elder Kimball called also at Birmingham, organized a conference.—Elder Cordon was called to the chair, and Elder Riley chosen clerk. One hundred and seven members were represented, and 9 persons ordained to the ministry. The Saints were rejoicing in the truth, and a large field opened for useful labour in the vineyard. All this, where a few months ago the fulness of the Gospel had not been heard.

It will be seen by the proclamation which we publish in this number, that the great work of God is prospering in the United States. The temporal and spiritual concerns of the church are in a flourishing condition indeed. There is every encouragement for emigration to our settlements, from all parts of the world—every thing bids fair for the Saints in that country, to enjoy that liberty and protection of which we have been heretofore deprived. We feel to congratulate the Saints in Nauvoo and vicinity, in regard to the liberal Charter which they have obtained for their town, &c. We truly rejoice with them in the permanent foundation which is now laid for their full enjoyment of civil and religious liberty, in common with their fellow citizens of all parties. Our prayer to the God of nations is, that the citizens of the state of Illinois may long enjoy the blessings guaranteed in the constitution, both of that state and the general government, and sit under their own fruit tree with none to molest or make afraid. And happy will be the Saints, if they continue to humble themselves in the midst of prosperity as they did in adversity, and thus by their steadfastness in righteousness secure the continued smiles and blessings of him, whose hand has delivered them from ravening wolves,—who has set them on high from affliction, and who has caused many of the dissenters and others who afflicted them to come bending unto them, and those who have despised them to bow themselves down at the soles of their feet." In *affliction* and *adversity* the Saints will be Saints indeed; but prosperity few can bear. It requires *much* grace to be a Saint in *adversity*, but still *more* to be a Saint in *prosperity*. May Jehovah bless and preserve his people and fulfil his work.

We are happy to say, that the work of emigration for the temporal deliverance of the Saints in this country, is moving onward with steady and uninterrupted progress. Two hundred and forty of the Saints sailed in February, in one ship, and one hundred and nine in another: and another ship is to sail to-day, (March 12) which will perhaps have near 100 emigrants of our society on board. The two ships above mentioned went out with a fair wind, and have probably nearly accomplished their voyage to New Orleans by this time.

An awful accident happened off Holyhead a few weeks since, by the collision of a ship and steamer, in which 122 persons found a watery grave; but through the mercy of God all the companies of the Saints have been as yet preserved upon the water,—may God still save and preserve his people, who keep his commands and put their trust in him.

The last news from America seems to breathe a spirit of threatened war with England. The spirit of Mobocracy and misrule in that country, which has characterised many of the Van Buren party, is still raging with unabated fury and madness in some parts of the Republic. But we have reason to thank God that the government has now changed hands, and we sincerely hope that the new administration will stand firm in the cause of justice and law, and thus preserve peace, and put down that spirit of murder, treason, and misrule which has nearly destroyed the institutions and injured the character of that country, which else had been the glory of the nations.

THE SIGNS OF THE TIMES.

(*From the Warder.*)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirits living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circles groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear,
It may be that the Lord is near.

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THE

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MISSION TO ENGLAND,

OR THE FIRST FOREIGN MISSION OF THE LATTER-DAY SAINTS.

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the church of Jesus Christ of Latter-Day Saints, then at Kirtland, Ohio, (N.A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days Brother Joseph Fielding, priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous,) was called and set apart for the same mission.

The following morning, Tuesday 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and Sisters Kimball, Green, Fielding, (Brother R. B. Thompson and wife accompanied the mission to Buffalo, and Brother Fitch Brigham to Utica,) and others, with whom they parted in the P.M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th, (Elder Hyde having gone forward to New York from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found Brothers O. Hyde and Fielding; also, Elders John Goodson, Isaac Russell, and John Snyder, priest, (who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

In New York, Elder Richards received some further means quite providentially, and on the 23rd, the brethren engaged passage to Liverpool on board the Garrick, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the church residing in the city, and having no house of his own, he procured his father's store-house for the use of the brethren, where they lodged on the floor, amid straw and blankets one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in, —and there was no one to receive them into their houses.

Sunday the 25th, the brethren held a council at their lodgings, (Mr. Fordham's store) and organized, ready for taking their departure.

29th, the brethren sealed, superscribed, and forwarded 180 of Elder O. Hyde's "Timely Warnings," to the ministers of the different denominations in the city, and went on board the Garrick, which hauled out into the river and cast anchor. July 1st, the ship weighed anchor and was towed to the Hook by a steamer, where she spread sail, and in 4½ hours was out of sight of land.

With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north-west during the voyage. On the 16th, Elder Hyde preached on the aft quarter deck, and on the 18th, Cape Clear was visible, (18 days out of sight of land) and on the morning of the 20th the brethren landed in Liverpool, 20 days from New York.

Here Elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union-street, till after the inspection of the ship; and on Saturday the 22nd, took coach for Preston.

When they had alighted from the coach, and were standing by their trunks in front of the Hotel, in Preston, a large flag was unfurled over their heads, on which was printed in golden letters, "*Truth will Prevail*," at the sight of which their hearts rejoiced, and they cried aloud "*Amen*, thanks be unto God, TRUTH WILL PREVAIL."

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall chapel, and the remainder of the brethren took lodgings in St. Wilfred-street, Fox-street.

The same evening, the elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his church to pray that God would send them his servants, and exhorted his people to receive their message when they should come.

Sunday 23d, as they had no place in which to preach, the seven brethren went to Vauxhall chapel, to hear the Rev. Mr. Fielding, and at the close of the morning service, Mr. Fielding gave public notice, that an Elder of the Latter-Day Saints would preach in the afternoon, in his pulpit. This was voluntary with Mr. Fielding, as no one had requested the privilege—and in the afternoon according to the notice, Elder Kimball gave a brief history of the rise of the church, and the first principles of the gospel, and Elder Hyde bore testimony; after which, the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when Elder Goodson preached, and Brother Joseph Fielding bore testimony. At the close, Mr. F. again gave leave for preaching at the same place on Wednesday evening, when Elder Hyde preached and Elder Richards bore testimony, and from that time the Rev. Mr. Fielding closed his doors against the elders, and began to oppose the work, and stated that the elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to; much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the elders and forbid their baptizing them, but he received for answer, that they were "of age, and could act for themselves," and on Sunday the 30th, they were baptized under the hands of Elder Kimball; Brother Geo. D. Watt being the first who offered himself for baptism in England, and is now an elder labouring in Edinburgh, Scotland. Elder Russell preached in the market-place in the afternoon, and from that day the doors of private houses were open on almost every hand for the elders.

July 31st, a council of the elders decided that Elders Goodson and Richards should go on a mission to Bedford, and Elder Russell and Priest Snyder on a mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season, but finding that he was like to loose all his "best members," he offered to baptize them himself, but they being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock—but this iniquitous scheme succeeded little better than the other, only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure he has opposed.

Elders Kimball and Hyde, and Priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings, (Aug. 2nd) the meetings were attended by Miss Jennetta Richards, who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by Elder Kimball, after which she was confirmed at the water side, by Elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an Independent minister at Walker-fold, Chaidgley, whom she had found at Preston, and what she had done, and requested him to send

for Elder Kimball to preach in his chapel; Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walker-fold, Saturday eve, August 12th, and the day following preached three times in Mr. Richards pulpit to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time Elder Kimball baptized several in the neighbourhood.

After a short visit to Preston, where Elder Hyde continued to preach and baptize, Elder Kimball returned to Walker-fold and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighbourhood, and from thence the work went forth to Clitheroe, Waddington, Downham, Chatburn, Thornly, and Ribchester, through the labours of Brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2nd of August, and having letters of introduction to the Rev. Timothy R. Matthews, from Brother Joseph Fielding, (Mrs. Matthews' brother,) they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lecture of the elders, at his chapel vestry that evening. Mr. Matthews had previously been apprised of the Saints in America, through the medium of the Rev. James Fielding, of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and Elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who, at the close of the lectures publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return, wished to know why he did not set them the example.

After this, Mr. Matthews engaged another house in the neighbourhood for the elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor; and another from the church of England, which he acknowledged to be descended from the church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptized by Elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house in company with Elders G. and R., and Mr. Matthews and Mr. Saville mutually agreed to meet the elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism.

At the hour appointed, Mr. Saville met the elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptized, when the elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews' family that he had gone out in the country to preach.

In a day or two it was currently rumoured that Mr. Matthews had baptized himself, and this rumour was afterwards confirmed by Mrs. Matthews, who stated to Elder Kimball, at Preston, that Mr. Matthews had baptized himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptize myself," &c., and all this after Mr. Matthews had acknowledged to Elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the apostle, (Heb. v, 4) "No man taketh this honour unto himself but he that is called of God as was Aaron.

By the foregoing it is plainly to be seen that Mr. Matthews has attempted to take that upon himself which was never conferred upon him by the spirit of revelation, either by God, his angels, or his servants: viz. the holy Prieshood; and from that period Mr. Matthews began to preach baptism, and baptized those who felt it their duty to be baptized, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptize for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordinly, for he continued to preach faith, repentance, baptism, for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter-Day Saints; but it was some time before he arrived at that heaven-daring conscience-seared hardihood, to lay hands on those whom he had baptized for the reception of the Holy Ghost, and at the same time, he acknowledged that he had not got the Holy Ghost himself, by *praying* that he *might receive* it,—(Query—How can a man communicate that which he is not in possesion of?) and he now calls his church, the church of Latter-Day Saints. Thus has Mr. Matthews been running about from Bedford to Liverpool; from Liverpool to Northampton; from Northampton to Bedford, and other places; crying aloud in public and private, that the Latter-Day Saints and their doctrines came from hell.—At the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of *hell* would be sanctified and made *holy* and *heavenly*, when administered by the tongue and hands of an *impostor*.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him), the Rev. Robert Aitken, commenced his attack on the principles of righteousness in Preston, and while furiously pounding his pulpit with the Book of

Mormon, and warning his people to beware of the Latter-Day Saints and their doctrines, saying that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter-Day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present his prayer has been answering on his own head.

After Mr. Aitken had preached against the corruptions of the church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c. &c.; after he had been visited by the elders of the church of Latter-day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had an authority to baptize; and at another time that he was afraid of them, and rejected their testimony, and last of all would not receive the elders intoh is house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep: yes, he has deserted his "*Christian Society*"—ceased to be an *Aitkenite*, and dissolved his copartnership with father Matthews, as may well be supposed, returned, and taken "holy order" in mother church, against the curruptions of which he has testified so diligently from year to year, and is now about to enter on his parochial duties in. St. John the Evangelist's church, Hope St. Liverpool, for no other reason that the writer knows of, only that he could find no one who had authority to baptize for the remission of sins; and not possessing the faith of his father Matthews, to believe that the doctrines of the pit would become holy and gospel doctrines, when taught by the tongue of wickedness and imposture; he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snyder returned to Preston, and soon after sailed for America.

Some years previous, the principles of the temperance society, (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the gospel, which prophecy proved true, for when the fulness of the gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter-Day Saints procured the use of the Temperance Hall, in Preston, (a commodious building, originally erected for cock-fighting,) for their chapel, and commenced meeting therein on the 3rd of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar favours have been received from several other Temperance Societies in England, for which, the Lord reward them.

Elder Richards continued to labour against much opposition in Bedford and the region round about, until the 7th of March, 1838, when he returned to Preston, leaving about 40 members in charge of Elder James Lavender.

Elder Russell continued to labour at Alston, Brampton, &c., and returned to Preston near the same time, leaving about 60 members in the care of Elder Jacob Peart.

At Christmas, 1837, Priest Fielding was ordained Elder, and several were ordained teachers, &c., at Preston; and in March, 1838, the church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle, Hunters-hill, Chorley, and the intermediate region, through the labours of Elders Hyde, Kimball, and Fielding, and the members amounted to several hundreds in the regions of Preston and Clithero.

During this month, Elders Kimball and Hyde were diligently engaged in organizing the different branches; and on the 1st of April, a general conference was called at Preston, when the organization of the churches was completed, and many were ordained; among whom were Elders Joseph Fielding, Willard Richards, and William Clayton, to the High-Priesthood, and set apart by Elders Kimball and Hyde, to preside over all the churches in England.

On the 9th, Elders Kimball, Hyde, and Russell, took leave of the Saints in Preston, and went to Liverpool, where they were visited by Elders Fielding, Richards, Clayton, and others, and on the 20th of April, sailed for New York, on board the Garrick, the same ship they came out on to England.

When Elders Fielding and Richards had returned to Longton, they found a pamphlet purporting tobe by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condemn his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter-Day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance, to assist in this nefarious merchandize of his heart's delight.

The church at this time, was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding elders to a great extent, and as there were few labourers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgin died at Preston on the 2nd of September, 1838, and it was such a wonderful thing for a Latter-Day Saint to die in England, that Elder Richards was arraigned before the mayor's court at Preston, on the 3rd of October, charged with "killing and slaying" the said Alice, with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

October 19th, 1838, Elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester; and from thence the work spread into Stockport, and other places in the neighbourhood, through the labours of Elders Clayton, Fielding, John

Moon, and Wilding. A small church had previously sprung up in Bolton, through the labours of Elder Wilding, and was continued by Elder A. Fielding. In the summer of 1839, Elders Clayton, Richards, and J. Moon laboured in Burslem with some success, and a small church was planted in Burnley by Elder Thomas Richardson, besides many who were added in the older branches, through the instrumentality of the local elders and priests, who were generally very faithful.

December, 8th, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston, from America; and on the 25th, Brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13th, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th, Brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22nd, Elder Taylor left for Liverpool.

April 6th, 1840, just 10 years from the organization of the church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Geo. A. Smith, and Reuben Hadlock, landed in Liverpool from New York; and on the 9th, Elder Kimball arrived in Preston, just 2 years from the day he left for America.

The arrival of the Elders caused the Saints to rejoice exceedingly,—for it had been prophesied by many, (not of the church,) that they would never come, and that Elders Kimball and Hyde would never return, but they are both now in England; Elders O. Hyde, and G. J. Adams having arrived in Liverpool on the 3d inst., from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24th, 1841.

DIFFERENCE BETWEEN THE BAPTISTS & LATTER-DAY SAINTS.

From the "North Staffordshire Mercury."

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter-Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the christian church. This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummery with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter-day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The "lesser, or Aaronic Priesthood, is "to hold the keys of the Ministering "of Angels, and to administer in out-"ward ordinances." "The power "and authority of the higher, or Mel-"chisedeck Priesthood, is to hold the "keys of all the Spiritual Blessings of "the Church—to have the privilege "of receiving the mysteries of the "Kingdom of Heaven—to have the "Heavens opened to them—to com-"mune with the general assembly "and Church of the Firstborn; and "to enjoy the communion and pre-"sence of God the Father, and of "Jesus the Mediator of the New Co-venant." (See page 13.) So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchizedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delu-

tion, which they regard with equal abhorance and disgust.

A. Barrow.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-Day Saints. We will now attempt to show the difference between the Baptists and Former-Day Saints.

1st.—The Former-Day Saints baptised *for remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-Day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii. 38 —41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former-Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xviv. 6. The Baptists say, "they regard such mummery with as much disgust as all Christians do."

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophesy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from "such conceits," and have no part in them; nor in any thing pertaining to the gifts and power of God: or to use the Apostle's own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness," separates them to an impassable distance from the Former-day Saints: and how with all these differences the Baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher, or Melchizedeck Priesthood was to hold the *keys* of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the *keys* of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom,"—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, "did aspire to a dignity which *they* say, "belongs only to him who is the only Priest for ever after the order of Melchizedeck."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "every where spoken against." See Acts.

THE BOOK OF MORMON.

(From the "Times and Seasons.")

"The following article was forwarded to President Joseph Smith, by A. G. Gann, Esq., of Cincinnati, (Ohio.) It originally appeared in the "New Yorker," and is from the pen of "Josephine," supposed Gen. Sandford's daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned, and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willing to give us an impartial hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason."

"THE BOOK OF MORMON."

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed, and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partizans here and in Europe, and that it should agitate a whole State to such a degree, that law, justice, and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter-day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change. They believe, and insist upon believing, *literally*, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing, after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of

Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon *inspired* that the chief difference consists; but it must be admitted that is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found in 1830, a kind of stone chest or vault containing a number of thin plates of gold bound together by a ring, on which they were all strung, and engraved with unknown characters. The characters the Latter-day Saints believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Saints have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong. If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter-day Saints must, by their own showing, be mistaken, and their faith fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays. It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel without committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a gentleman of this city, who of course was unable to decipher them, but thought they bore a great resemblance to the ancient Egyptian characters.

If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting ægis over every religious doctrine. If the Saints have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call forth a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate. JOSEPHINE.

REMARKABLE FULFILMENT OF AN

AWFUL IMPRECATION.

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven County, and State of Connecticut, to preach the gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Asahel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. B., contrary and repugnant to his own views) said to some of his friends, that when Mr. Bishop returned to preach there two weeks from that day, he (Mr. Mead), would go at the head of a mob to mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped that he should be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Mr. B. So confident did he seem to be that he was right, and Mr. B. was wrong, that he repeated his request to be taken out of the way if Mr. B. was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much.—His conduct ill comported with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob, he headed a funeral procession and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear witnesses to the facts above stated, we cheerfully give our names to the world, in testimony of the same, by the request of Mr. Hyde.

BURR TOMLINSON,
CAROLINE TOMLINSON.

Oxford, New-Haven County,
Conn., Jan. 20th, 1841.

CONFERENCE MINUTES.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a quorum, in the presence of the church in a foreign land; being the first day of the 12th year of the rise of the church of Jesus Christ of Latter-Day Saints.

Nine of the quorum were present, viz:—B. Young, H. C. Kimball, O. Hyde, P. P. Pratt, O. Pratt, W.

Woodruff, W. Richards, J. Taylor, and G. A. Smith.

President Young having called the house to order, and organised the conference, then opened by prayer.

Elder Thomas Ward was then chosen clerk. The President then made some introductory remarks relative to the organization of the church in the house of the Lord in America, in reference to the different quorums, in their respective orders and authorities in the church.

The representations of the churches and conferences throughout the kingdom were then called for.

Locations.	*By whom Represented.*	*Members.*	*Elders.*	*Priests.*	*Teachers.*	*Deacons.*
Manchester,	P. P. Pratt	443	7	15	9	0
Clitheroe Conference,	H. C. Kimball	318	6	12	13	3
Preston do.	P. Melling	675	11	15	13	3
Liverpool,	J. Taylor	190	9	8	4	3
Isle of Man,	do	90	2	4	2	0
London Conference,	L. Snow	137	3	8	4	2
Birmingham do.	A. Cordon	110	4	13	4	1
Staffordshire Conference,	do	574	19	49	28	16
Garway Conference,	W. Woodruff	134	5	6	4	1
Gadfield Elm do.	do	408	8	33	11	1
Frooms Hill do.	do	1008	27	67	27	8
Edinburgh, (Scotland)	O. Pratt	203	6	9	6	2
Glasgow, Paisley, Johnstone, Bridge of Weir, and Thorney Bank,	R. Hedlock	368	12	15	13	11
Ireland,	T. Curtis	35	2	0	1	0
Wales,	J. Burnham	170	2	5	3	3
Newcastle upon-Tyne,	A. Fielding	23	1	3	1	0
Alston,	J. Sanders	26	1	0	1	0
Brampton,	do	46	0	1	0	0
Carlisle,	do	43	1	0	0	0
Bolton,	Elder Crooks	189	1	11	8	1
Dukinfield,	J. Albertson	120	2	4	3	2
Stockport,	Elder Magan	161	1	5	2	2
Northwich, Middlewich, &c.	S. Heath	112	2	6	6	6
Oldham,	Wm. Black	86	1	4	1	2
Eccles,	.. ..	24	1	3	1	0
Pendlebury,	.. ..	62	0	2	1	1
Whitefield,	.. ..	41	1	2	3	0
Radcliffe Bridge,	.. ..	18	1	3	0	0
	Total	5814*	136	303	169	68

* Near eight hundred Saints have emigrated to America, during the past season,—these are not included in this representation.

After these representations, the conference adjourned at 12 o'clock, till 2 p.m.

The conference met pursuant to adjournment. Opened by prayer.

Scattering members were then represented, consisting of near 50 not included in any of the above branches.

The president then proceeded to make some remarks on the office of Patriarch, and concluded by moving that Elder Albertson be ordained to that office. This was seconded by Elder Kimball, and carried unanimously.

Resolved—That D. Watt be ordained a High Priest.

That G. J. Adams be ordained a High Priest

That Amos Fielding be ordained a High Priest.

That Wm. Kay be ordained a High Priest.

That John Sanders be ordained a High Priest.

That Thomas Richardson be ordained a High Priest.

That James Whitehead be ordained a High Priest.

That Thomas Dunville be ordained a High Priest.

That James Galley be ordained a High Priest.

That George Simpson be ordained a High Priest.

Resolved—That the following persons be ordained Elders, viz :—Wm. Miller, Wm. Leach, John Sands, Wm. Moon, Wm. Hardman, Wm. Black, John Goodfellow, Joseph Brotherton, Richard Benson, Theophilus Brotherton, John Mc. Ilwrick, and Wm. Green.

Resolved, That Manchester, Stockport, Dukinfield, Oldham, Bolton, and all the neighbouring branches be organized into one conference, to be called the Manchester conference.

Resolved—That the church in Brampton, Alston, and Carlisle be included in one conference.

Resolved—That the churches of Liverpool, Isle of Man, Wales, viz. Overton, Harding, and Elsmere be organized into one conference, to be called the Liverpool conference.

Resolved—That the Macclesfield conference include Macclesfield, Northwich, Middlewich, and Lostock.

Resolved, That Edinburgh conference include Edinburgh and vicinity.

Resolved—That the conference of Glasgow includes Glasgow, Paisley, Bridge of Weir, Johnston, and Thorny Bank.

Resolved—That G. D. Watt preside over the Edinburgh Conference

That J. Greenow preside over the Liverpool conference.

That Thomas Ward preside over the Clitheroe conference.

That Lorenzo Snow preside over the London conference.

That J. Gally preside over the Macclesfield conference.

That A. Cordon preside over the Staffordshire conference.

That J. Riley be ordained a High Priest and preside over the Birmingham conference.

That J. Mc. Auley preside over the Glasgow conference.

That Thomas Richardson preside over the Gadfield Elm conference.

That Wm. Kay preside over the Froomes Hill conference.

That Levi Richards have the superintendence of the Garway conference.

That P. Melling continue to preside over the Preston conference.

That J. Sanders preside over the Brampton conference.

The conference then adjourned till seven o'clock.

Met pursuant to adjournment, commenced by singing:

"When shall we all meet again,"

and prayer.

The Patriarch, P. Melling was then called upon to pronounce a Patriarchal blessing upon the head of John Albertson, previous to his being ordained to the office of Patriarch.—Laying his hands upon him he blessed him in the following words:

"John, I lay my hands upon thy head in the name of Jesus Christ; and by the authority of the Holy Priesthood committed unto me, I pronounce upon thy head the bless-

ings of Abraham, Isaac, and Jacob: and I say unto thee, that inasmuch as it is in thy heart to do the will of the Lord, thou shalt be blessed, and the desires of thy heart shall be granted thee; and the Lord God will enlarge thy heart; and inasmuch as thou wilt be humble and faithful before the Lord in thy calling, even that of a Patriarch, thou shalt be blessed, strengthened, and have great wisdom and understanding. Thy bowels shall be filled with compassion for the widow and fatherless; and I pray that our Father in heaven will take thee into his own care, and as he feels for thy welfare, thou shalt be made strong in faith, and the Lord shall bless thee and open thy understanding. Thou shalt know the doctrine of Jesus Christ, and the mysteries of heaven shall be open to thy mind.—Thou shalt also have the gift of prophecy and revelation, and thou shalt predict those things that shall take place to the latest generation. I pray that our Father in heaven may confer these blessings upon thy head: Yea, thou shalt be a mighty man, if thou wilt be a faithful man, and a humble man, so that thou mayest be an ornament to thy calling, and a blessing to thy posterity: Yea, thy posterity shall be blessed, and they shall become mighty upon the earth, and become blessed, inasmuch as thou wilt be faithful in all things, and watch unto prayer. Thou shalt finally overcome and be lifted up on high, and inherit the mansions prepared for thee in the kingdom of our God. Thou art of the blood of Ephraim; and I seal these blessings upon thy head in the name of Jesus Christ. Amen, and Amen."

The Twelve then laid hands on J. Albertson, and ordained him to the office of Patriarch.

The ordinations of the High Priests then took place; but from the pressure of business it was directed that the High Priests who were present should retire to the vestry, with those who were to be ordained Elders, and there ordain them at the same time that the ordinations of the High Priests were proceeding.

These things being accomplished, several appropriate discourses were delivered by different members of the High Council, in relation to the duties of the officers in their respective callings, and in relation to the duties and privileges of the members; also, on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams's wife to the Twelve was then exhibited to the meeting.—This was blessed by them, and distributed to all the officers and members, and to the whole congregation, consisting of perhaps seven hundred people, a large fragment was still preserved for some who were not present.

During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight seemed universally to pervade the meeting. While this was proceeding, Elder P. P. Pratt composed and handed over to the clerk the following lines, which the clerk then read to the meeting.

When in far distant regions
As strangers we roam,
Far away from our country,
Our friends, and our home.
When sinking in sorrow,
Fresh courage we'll take,
As we think on our friends,
And remember the CAKE.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present in a bond of mutual prayer during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked that it was with the most pleasing and grateful feelings that he had witnessed the scenes of this day. And respecting the rich cake of which they had been partaking, he considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the gospel. He expressed a hope that they all might hold out until that day when they should be assembled to partake of the marriage supper of the Lamb.

The number of official members present at this conference was then taken, viz.:—

Quorum of the Travelling High Council,	9
Patriarchs,	2
High Priests,	16
Quorum of the 70 Elders,	2
Elders,	31
Priests,	28
Teachers,	17
Deacons,	2

Elders Young and Wm. Miller, then sung the hymn, "Adieu my dear brethren," &c. And President Young blessed the congregation, and dismissed them.

BRIGHAM YOUNG,
Chairman.
THOMAS WARD,
Clerk.

Communications.

To the Editor of the Star.

Manchester, April 1st, 1841.

Dear Brother—I left London on the 26th February, and arrived in Bristol same day, where I found Elder Kington busily engaged in the work of the Lord; he had opened a preaching place in this city, (which contains a population of about 200,000) and had raised up a small branch of 13 members. I preached three times while there in a saloon opposite the chain bridge, had good attendance and attention. Many seemed interested in the work, some believed, I baptized one. I believe there will be a good work in Bristol. I preached in the town of Monmouth to a full congregation, several offered themselves for baptism after meeting, which was left for others to administer. I attended the Garway conference on the 8th of March. Elder Levi Richards was called to the chair, Elder James Morgan, clerk. Four branches were represented, containing 134 members, 5 elders, 6 priests, 4 teachers, and 1 deacon; 3 were ordained to the ministry. After visiting as many churches as time would permit, and preaching daily to large congregations, I attended the Bran Green and Gadfield Elm conference, that met at the Gadfield Elm chapel on the 15th March, and heard 19 branches represented, containing 408 members, 8 elders, 33 priests, 11 teachers, and 1 deacon. I also attended the Frooms Hill conference which met at Stanley Hill, Herefordshire, on the 22nd of March, Elder Richards presided. I heard represented on this occasion 30 branches, containing 1,008 members, 27 elders, 67 priests, 27 teachers, and 7 deacons. The whole number represented at these three conferences was, 1539 members, 36 elders, 103 priests, 41 teachers, and 9 deacons, all of whom have received the fulness of the gospel in that part of the vineyard during the term of one year, besides many members and officers

who had emigrated to America. The increase for the last three months in that part of the vineyard is 278.—The work has continued to increase without ceasing since its first commencement in that part of the vineyard, and is still progressing. On the day following the conference, I parted with Elders Richards, Kington and Kay, and left that part of the vineyard, and called upon the Saints in Birmingham, and West Bromwich; but had not time to hold public meetings with them. I had the privilege of joining Elder Smith in meeting the Staffordshire conference, at the magistrates assembly room, in Hanley, on Sunday the 28th of March, an account of which Elder Smith will lay before you. We arrived in Manchester on the 30th of March, in good health and spirits.

W. Woodruff.

Bolton, April 11th, 1841.

Elder Pratt,—I thought good to give your readers (through the medium of the *Star*,) a short account of my labours in England. I landed in Liverpool on the 6th of April, 1840, and after attending the conference in the Staffordshire Potteries, where there were about 100 Saints; I remained there three months; the work continued to prosper, and 80 were added to the church in that time. I then left the church there to the care of Elder A. Cordon, and in company with Elders Kimball and Woodruff, visited the churches in Herefordshire, and vicinity; hundreds received our testimony and were baptized. From thence we proceeded to London, where we met with much difficulty in introducing the fulness of the gospel; the hearts of the people seemed barred against the truth, but the Lord blessed our labours, and we succeeded in establishing a branch of the church there. My health being poor, I was counciled by my brethren of the Twelve, to return to the field of my former labours in Staffordshire, which I did, leaving in London but eleven members. Since that time, my labours have been chiefly confined to the limits of the Staffordshire conference, which has until lately included Birmingham and Macclesfield, containing 18 branches of the church, 580 members having been added since the time I commenced labouring there; many have been called to the ministry, who are faithful men, and willing to receive counsel Although I have suffered much bodily affliction during the past year, the Lord has blessed my labours abundantly, and I can say I never enjoyed myself better in the discharge of my duty, than I have on this mission. Among the greatest blessings I have enjoyed, has been the privilege of attending four general conferences, and meeting in council with the 12. I can assure you that a meeting with those in whose company I have suffered so much tribulation for the gospels sake, both at home and abroad, by land and sea, is to me a privilege indeed. I am now preparing to return home with my brethren, according to the instructions of the first presidency of the church; and as I take my leave of the Saints in this land, my prayer to God is that he would preserve his people from the hand of Satan, and prepare them for the coming Redeemer who is near at hand. I remain your servant for the Gospel's sake,

G. A. Smith.

Preston, April 13th, 1841.

Brother Pratt, Sir,—With pleasure I take my pen to communicate a few lines to you, which you are at liberty to insert in your highly valued paper, should you deem them worthy of a place there.

I sailed from New York on the 13th February last, in company with our much esteemed and worthy brother, Elder G. J. Adams. We left the dock with the prayers and blessings of many of the Saints who were assembled to witness our departure. Their last benedictions were softened with the tears of sympathy and grief, mingled with joy at the prospect of the same truth that had won their affections, going to other nations also.—A steamer came along side and towed us out of the harbour,—a heavy breeze was blowing from the N.W., the vessel spread her sails to the wind, and just at the time the rays of the setting sun were painting the face of the waters with a golden hue, we bade farewell to our native country; and the American shores receded from our view, and were lost amid the pathless waters of the great Atlantic. What do you think were my reflections while riding away from the land that gave me birth, at the rate of ten knots per hour, on the bosom of the rolling deep. They were like the following: I have friends at home who would never let me want for the comforts of this life, if I would but remain with them. I have also, a good and kind-hearted wife, and two lovely little girls, whose last embraces will long be remembered,—their tears, their sighs, and their strong importunity for me to stay at home, left a lasting impression upon my heart. Add to this the fact that my eldest, (then only about three years of age,) would frequently come to me, a few days before I left, and put her arms around my neck, and say, "O my pa, don't go away and leave your little daughter, and little sister and ma; but stay at home with us, for I will be a good girl." Then I reflected that I should not see them again for years, if ever. I considered what abuses, slanders, and perhaps violence, I might suffer in distant nations. Then I thought further, that I am depriving myself of the comforts of my family and friends at a time when their society is most desirable, and spend my life as a wanderer and a pilgrim on the earth. What has induced me to leave all these things—break all these strong ties, and thrust myself abroad upon the cold bosom of a wicked world? Is it for earthly honour? No! for I am received as an unbidden guest, and consequently unwelcome. I am laden with curses instead of honour by this generation; and he who can say the most evil things against me, and the cause which I plead, is considered the most pious and worthy man to be found. What is it then that has induced me to leave my native shores under these forbidding circumstances? I will freely tell you: The vision of the Lord, with floods of light and glory burst upon me; and the voice of the Most High bade me arise and go, trusting in him; and like Moses who forsook the court of Egypt, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season, for he had respect unto the recompence of reward; and so have I. And although I left my wife and family in full possession of one important qualification necessary for admittance into the kingdom of God, that is, "the poor of this world;" yet I have this confidence in those who have of this world's goods, that they will minister

to her wants while I am absent in Europe and Asia; for knowing that the Lord has spoken to me, I am not only willing to go to Jerusalem, but to die there if necessary. Paul once said, "behold I go bound in spirit to Jerusalem not knowing the things that befall me there;" and so say I.

We landed in Liverpool on the 3d day of March, after a passage of just 18 days. The sea was high and the winds strong, yet mostly from a favourable quarter. We saw brothers Taylor and Richards the same evening that we landed. In a few days after, I saw brother Kimball in this place, where we commenced our labours nearly four years ago. Our opposers were much troubled to see us walking arm in arm in the streets of Preston; for they had said that we would never return from America. On the 6th inst. I met in conference with eight of the quorum of the 12, making nine with myself. To meet these old companions in tribulation in a distant country, after having been separated from some of them nearly four years, gave me great joy. In fact, when I looked upon them in conference, I could hardly believe my own eyes. I would gladly have taken them all in my arms. I knew what opposition we had to encounter, —that we were looked upon as vagabonds—as the filth and off-scourings of creation: but we looked upon one another in a different point of light. We looked upon ourselves as poor, yet possessing all things—in fine, if we had been angels sent down from heaven, we could hardly have loved one another more. The opposition and persecution which we meet with, serves to increase our attachment to the cause, and to one another.

Before I left America, the fields were white already to harvest. Never before did I hear such a universal cry, "come and preach to us! come and preach to us!!" If I could have been divided into one hundred parts, and every part been an efficient minister, there would have been plenty of business for all. Many scores were baptized into the church. I left home in April, nearly a year since, and sailed from New York in Feb. last as stated above. The people in America were unwilling that I should come away at all Hundreds and hundreds desired me to stay.

There were some very remarkable phenomenas which took place in that country while I was there. In the city of Cincinnati, Ohio, there appeared a large ball of fire over the city about the size of the moon apparently, at about two o'clock in the morning. The sky was clear, and the moon shone very brilliantly. This ball of fire burst suddenly, causing a very loud report; and the broken pieces flew in all directions, like blazing meteors. The earth shook like an aspen, the moon turned as black as ink. (using the words of an Editor of a daily paper in that city, who was an eye witness to the scene) Soon the moon began to emerge from the darkness in which it was enveloped; and as it began to shine forth, it shook and trembled as though it had been a body of jelly.

Again, soon after the representatives of our nation had assembled in Congress Hall at Washington last fall, the great chandelier in the Representative's Hall, weighing about six thousand pounds, fell with a tremendous crash and broke into a thousand atoms. At about the same time the female figure, representing the goddess of liberty, on the east side of the capital, holding the balances in

one hand, and the cap of liberty in the other, lost her hand which held the balances; it broke of itself just below the elbow, and the balances fell. If these things had been seen by the ancient Romans, they would have considered them ominous of their national light going out, and justice falling to the earth. Heavy shocks of earthquakes were felt in Philadelphia, and in New York while I was there. In Philadelphia, the shipping was much damaged at the docks, in consequence of the sudden rise of the waters occasioned by the earthquake.

In the city of New York, people were prostrated while walking in Broadway. The shock was felt in many parts of New England, and to the extremities of the state of Vermont. This reminded me of a saying in the Book of Doctrine and Covenants, where the Lord says to his servants, "After your testimony cometh the testimony of the voice of earthquakes, &c."

In the month of January last, I was preaching near the city of New Haven in the state of Connecticut, and the *New Haven Palladium*, a weekly newspaper, gave an account of a trumpet being blown in that city twice in 24 hours. At first, the people seemed to be much amused with it; but because of its continuance, the people became alarmed; for it grew louder and louder. I then read to the people out of the Book of Doctrine and Covenants, where the Lord said that he would send his angel to blow the trumpet long and loud, and all nations should hear it. I then said that the angel has, perhaps, commenced to blow his trump; and this admonishes me to blow mine; and it admonishes you to prepare. The trumpet gives a certain sound, and now prepare for the battle.

Many other circumstances of like character I might name, but I have not time at present. I can hardly get time to eat or sleep. But you may hear from me again; as I am going across the continent to Jerusalem, I shall write you from time to time; and if I can gather up any thing that will be of service to you or the public, I shall take great pleasure in communicating it to you.

As ever, I am your brother and fellow labourer in the kingdom and patience of Jesus Christ, Amen.

ORSON HYDE.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter-Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been labouring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the Star, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the Saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and consequently of *power*,

has been generally cultivated among you.

And now let the Saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another: to seek to be the *greatest* in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our *union*, and consequently our *power*, which flows from the spirit, through the priesthood—which *spirit*, and *power*, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-labourers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the offices which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-labourers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to team with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wiles of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the overpeopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place

for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c., so that the poor who go from this country can find employment. Therefore it is not wisdom for the poor to flock to that place extensively, until the necesssry preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus all arrive in a new country empty handed. In all settlements there must be capital and labour united in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "*build* cities and inhabit them." Building cities cannot be done without *means* and *labour*.

On this subject we would call the particular attention of the Saints to the epistle, and also to the proclamation, signed by the first presidency of the church, published in the eleventh number of this work; and would earnestly exhort them to observe the order and instructions there given. We would also exhort the Saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly as becometh Saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick-pockets," and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding, as the agent of the church, to superintend the fitting out of the Saints from Liverpool to America. Whatever information the Saints may want about the preparations for a voyage, they are advised to call on Elder Fielding, at Liverpool, as their first movement, when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually. First, a company can charter a vessel, so as to make the passage much cheaper than otherwise. Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise. Thirdly, this will avoid bad company on the passage Fourthly, when a company arrives in New Orleans they can charter a steam-boat so as to reduce the passage near one-half. This measure will save some hundreds of pounds on each ship load. Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they are issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the Summer on account of the heat and sickness of the climate. It is, therefore, advisable for the Saints to emigrate in Autumn, Winter, or Spring. Let the Saints be careful also to obtain a letter of recommendation, from the Elders where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as Saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each conference is now organised, under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God, by the holy spirit, and under the general superintendance of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient, but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace, to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may he bless and preserve you blameless until the

day of his coming. Brethren and sisters pray for us. We remain your brethren in the new and everlasting covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF.
JOHN TAYLOR,
G. A. SMITH.

Manchester, April 15th, 1841.

EDITORIAL.

This No. closes the first volume of the Star. Twelve months have now passed since this arduous work was undertaken. So rapid has been the spread of truth, and so mightily have the judgments, signs, and wonders of the Most High God been manifested, that it has been impossible for our little journal to record all the news of interest which would come within the compass of our original design. But still we have this satisfaction, viz:—that we have improved our time and space to the best advantage in our power; by endeavouring to select from the inexhaustible variety of chaotic matter laying before us, that portion which seemed best calculated for general edification and information, on the subjects embraced in our prospectus.

We have had the satisfaction, during the past year, to record many sketches of the most glorious work of God that was ever accomplished in a single year, by instruments so few and feeble, and surrounded with circumstances so unpromising.

At the commencement of this volume the church in Europe numbered less than 1700 members: these were mostly confined to England. But from the minutes which we publish in this No. it will be seen that the truth has spread in one year over a great portion of England, Ireland, Scotland, and Wales; increasing its numbers to near *six thousand members*, besides many hundreds who have emigrated to America. This has been done in the midst of a flood of opposition unparalelled in the history of man.

Lies, Slanders, Misrepresentations, &c., in all their varied forms, have been heralded forth from the press and pulpit, and have come in upon the world like a flood of water out of the mouth of the dragon, to stop the progress of truth, but all in vain.

While so much has been done in this country, the church in America has pushed its conquests as it were with the rapidity of lightning. A few tents and huts in Nauvoo have given place to an incorporated city in 18 months; with numerous towns and settlements in its vicinity. While truth has spread in every direction through that extensive country.

It has also fallen to our lot to record many judgments, signs, and wonders, such as earthquakes, whirlwinds, tempests, floods, shipwrecks, and distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth. We must now close this volume of the book, by expressing our sincere gratitude to our agents and patrons for their aid thus far; and a hearty invitation for them to enter with us, into the opening volume of another, and we will venture to say still more eventful year. And may the Almighty aid us in this holy work, for Christ's sake. Amen.

PROSPECTUS,

For the Second Volume of the Star.

We would inform our agents and patrons that we purpose, if God will, to continue another volume of the *Star*, in monthly numbers, of 16 pages each, instead of 24; and each page to be much larger than those of the present volume, and on paper much finer and better, but without covers; and the price reduced to THREE PENCE.

This will enable the Saints and others to give them a wider circulation among the poor, or those who have but little means.—And we rely on the aid of the Almighty, and of all who feel interested in the spread of truth.

Brethren and Friends, will you do your best endeavours to support the press, and to aid us in the dissemination of the all-important truths which sanctify and prepare the soul for that eternal enjoyment in the age to come?

In addition to the usual interesting matter in this work, we hope the coming volume will be enriched with communications from Elder Hyde, who is on his way to the Continent and to Palestine, as a missionary to the Jews; and by correspondence from various sources, equally interesting.

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W. Shackleton and Son, Printers.